

# IUDGE OF HERESIES,

One GOD, One FAITH,  
One CHURCH,  
Out of which there is no Saluation.

Excluding all Infidells, Mahumetans,  
Iewes, obstinate Papists, and other Heretikes  
of all sorts, and consequently all Newters,  
who conforme themselues onely exter-  
nally to any Religion, from hope  
of participation of the King-  
dome of Heauen.

If they finally persist therein, and returne  
not to the knowledge and zealous pro-  
fession of the true Faith.

By JOHN MERIDETH, Sub-Deane of  
CHICHESTER,

John. Epist. 3. Vers. 9.  
*Whosoever transgresseth, and abideth not in the doctrine  
of Christ, hath not God.*

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TO THE WOR

Thipfull and Religiously af-  
fected, *William Drury* Esquire,  
of *Watergate* in the County  
of *Suffex*.

SIR:



He principall Motine, which  
Impelled mee to Confe-  
crate the subsequent *Trea-  
tise* vnto your Name, is the  
selfe same, which at the  
first Inuited mee to Penne  
it, and publiſh it to the be-  
nefit of the well-diſpoſed  
*Reader*; And that was my Zeale toward the  
Truth of Christian Faith; which is ſo depra-  
ued in this Irreligious age by ſundry ſorts of *He-  
reticks*, ſo diſſembled by *Newters*, ſo derided by  
*Atheiſts*, ſo diſturbed by *Schiſmaticks*, that we  
may ſay thereof, as our *Sauour* ſpake of him-  
ſelfe, *The Foxes haue holes, and the Birdes of the  
Ayre haue neſts, but the Sonne of man hath not  
whereon to reſt his head.*

By *Foxes*, meane the *Cunning Politicians* of this Age, who can (howsoever the state of Religion standeth) *Seruire Scene*, act their part according to the time; And the *Birdes* I doe vnderstand, The *vaine, vnconstant, light*, Professors of the *Christian Faith*, who were neither of them euer soundly seasoned with *Religion*, & the true knowledge of *GOD*, and therefore, they so basely esteeme thereof, as if it were a matter of Indifference, what, or whether a man belecue or not.

And these kinde of men abound in all places, and liue in greatest applause and high estimation, while the zealous Seruants of *Christ* who will not beare the defacing of the *Faith by Harshe*, or the abusing thereof through *Hypocrisie*, are exploded as the outcasts, and off-scouring of the world.

Now forasmuch as I haue obserued in you at all such times, wherein I haue conuersed with you, an affection to the knowledge of the *Mysteries of Salvation*, by your frequent *Inquisitions*, alway accompanied with a reuerend sobriety, which the *Apostle* requireth as the limits of a *Christian mans knowledge*, and also a zealous desire, that o-ther should be quitted from *Ignorance*; I could not forbear vpon the ioy of mine acquaintance with a Gentleman of your ranke and Eminency in these partes, so well affected, in *Religion*, and so certaine a welwisher and Favorite vnto *Learning*, where the first is derided, and the other despised, that the *Church* and *Vniuersitie*, may both

both take vp the *Lords* complaint against the vngratefull *Iewes*, and apply it vnto the greater part of the *Inhabitants* in these Coasts; *I haue nourished and brought vp Children, and they haue rebelled against me.*

I could not forbear, I say, in consideration of the *Premises*, to testifie my Loue and obseruance toward you, to Dedicate this Booke vnto your Name, and the rather, because, as I doubtedly beleefe, you are one of those, whose name God hath written in his Booke of Life.

For as I said before, that I penned it of a Zeale I doe beare vnto the *Truth*, so I doe dedicate it vnto you of a hearty affection I doe beare vnto you, because you doe ~~beare~~ reuerence the Lord, meditate in his Law, and haue respect vnto his Commandements; *Such a one* (saith *Dauid*) *shall not be* Psal. 119.  
*confounded.*

Secondly, because I am inuited hereunto, by your Courteous humanity toward these my poore and vnworthy Labours, the which as I haue destinated vnto you, so you desire to Dedicate them to CHRIST his *Church*; And therefore as the Daughter of *Pharoh* reputed *Moses* (whom she saued from the fury of the Floods) as her owne Sonne; So this Treatise shall iustly challenge you for its Father, by whose Christian zeale it was deliuered from obscuritie, and promoted to call *Israel* out of *Egypt*; and let those *Israelites* who by this meanes, shall finde the comfort of their deliuerance, call vpon GOD for a

bleſſing, vpon you and your generation.

And now (*worthy Sir*) I beſeech the Lord,  
who hath begunne this good worke in you, that  
hee will performe it vntill the day of I E S V S  
C H R I S T; and this I pray, that your Loue may  
abound, yet more and more in Knowledge, and  
in all Iudgement, that you may allow thoſe  
things which are beſt, that you may be pure and  
without offence, vntill the day of *Chriſt*; to  
which end the Lord preſerue you Conſtant, and  
zealous in the profeſſion of the true *Faith*, that  
you may in the next life, receiue the Crown  
of Life, which *Chriſt* hath purchaſed,  
and promiſed vnto all thoſe,  
who continue faithfull  
vnto the End.

Your Worſhips in hearty  
Chriſtian affection:

IOHN MERIDITH.

# The Contents.

## CHAP. I.

**S** Heweth that God requireth truth in Religion, which must be squared to the Rule of his Word; and therefore Iewes, Turkes, and Papists, whose Religion is false, because contrary to the Scriptures, cannot bee saued if they persist in their obstinacy; and that Papists are but Pseudo-Christians.

## CHAP. II.

*Proneth, that Infidels and Heretiques, by an innocent life, and vertuous actions, (if they could performe any) cannot be saued, vnesse they bee Orthodoxall Christians also; and the Error of Lodouicus Viues, is confuted.*

## CHAP. III.

*Declareth, that a good intention, or meaning toward God, awayleth not Heretiques, to preserve them from damnation, without the right knowledge of the true Faith; where is proued that Negligence, and Ignorance, in matters of Faith is damnable, which ought to be expelled, and preuented by diligent reading, and examining of the Scriptures; with a detection, and conuiction of the Popish politicall tyranny, in prohibiting the Laity, from reading of the Scriptures; containing also an Apology for our Ancestors of the Laity, who (for the most part) dyed true Christians, vnder the domination of Antichrist, as is plainly proued at large; and that the estate of those Papists, who liue vnder Protestant Princes, is damnable, vnesse they renounce Popery*

## CHAP. IV.

## The Contents.

### CHAP. IV.

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### CHAP. V.

*Answereth Obiections made from the diuine Phylanthropy, or loue of God vnto mankind, who, (say they) will not condemne vnto euerlasting death, such infinite multitudes of people, who dye in Infidelitie, and Heresie, and saue but onely a few true beleeuing Christians: whereis plainly proued also, that very few, (in respect of those who are to be damned) shalbe saved.*

### CHAP. VI.

*Prooueth from the Nature, and Attributes of God, that Atheysts, Hypocrites, Epicures, Heretickes, Pagans, Idolaters, Libertines, are in a damnable case; and containeth an inuective against, and admonition vnto all Newters, who conforme themselues externally onely, vnto diuers and contrary Religions, as is Poperie, and the Orthodoxall faith professed by the Protestants, proouing them to bee Traytors to Christ, and no better then Atheists, who communicate outwardly with the Papists in their Religious Rites, and seeme also to be Protestants in heart and affection, with Saint Augustine his Censure, of the forenamed, for a Conclusion.*

To



THE PREFACE VNTO  
the READER.

**W**E are fallen vpon those times, (*Christian Reader*) vnto which our Sauour Christ had reference, saying, *When the Sonne of man commeth, shal he find faith on the earth?* Luk. 18.

By which Interrogation hee foretelleth the rarity of Faith & paucity of Belceuers, which should be found in those dayes; These are those times, wherein, as the Spirit spake manifestly, some should depart from the Faith. 1 Tim. 4.

For S. Hillaries Speech of the state of Religion in his time, may fitly be applied to our age; *Tot nunc fides existunt, quot voluntates &c.* In these dayes, there are as many Religions, as wils of men, as many Doctrines as there be manners in sundry people, as many causes of blasphemy sprout vp, as there be Vices; when Religions are so written to be, or are so vnderstood; and seeing there is one God, one Lord, one Baptisme, so there should be one Faith only, we are departed fro that faith, which is the only Faith, & while more faiths are made, we are come to this passe, that there is no Faith. Lib. vii. ad Constant.

For now too many imitate the Sampsæan Hercticks, in their Religion, of whom saith the Father, they are neither Christians, nor Iewes, nor Pagans, *sed medi simpliciter existentes, nihil sunt*; but being a confused medley compounded of the former, are of no Religion. There are such among vs (though not of vs) who haue forged an opinion to deceiue their owne Soules; viz. That it auailleth not, of what Sect or Religion soeuer a man be a Professor; So that hee conceipt it to be good and pleasing vnto God, so that e-uery such man shall be, (say these Nullifidians) saued



Tit. 1.  
Psal. 14.

Secret. Lib. 4.  
Eccles. Hist. cap.  
M.

Gellius lib. II.  
Noſt.  
Attic. Cap. 5.

in his own Law, or Sect, if he obserue it, and therefore, they will be neither *Reformed Catholicks* as are the *Protestants*, neither *Pſendo-Catholicks*, as are the *Papists*, nor *Anticatholicks*, as are all *Hereticks*, but *Diacatholick Monsters*, as are all *Newters*, & consequently are priuatiuely *Atheists*, hauing as much interest in God, as they haue in Godlines, whom though they professe with their mouth, yet in their heart, *these fooles say there is no God*. The occasion wherof I do ascribe principally vnto the *Defect of Gods grace* in such persons, wherof they are worthily destitute, & wherewithall they should haue beene enlightened. Secondly, to their damnable, grosse, carelesse vnexcusable *Ignorance*, into which they are plunged, through *Negligence*; wherby it commeth to passe, that though they know God, they worship him not as God, but become vaine in their thoughts, and haue their foolish hearts full of darknesse; and not knowing the Truth, cleaue vnto their owne opinions, thinking it sufficient to worship him according to their owne immaginations, rather then to vse any requisite Inquisition to find out the truth; imagining with the old Pagans, *That it is Gods desire by diuersity and disparity of opinions, to illustrate his glory, that therefore euery Sect might the more reuerence his Maieſty, because that no man might readily know him accurately*; therefore they chooſe rather to wauer in doubtfull opinion, which is alwayes vncertaine, then to stand by faith, and knowledge, which confirmeth vnto Security.

Which pernicious, pestilent and damnable error, was first broached by that Sect among the *Pagans*, who were termed *Academicks* or *Septicks*, who held blessednesse to consist in the *Inuestigation of the truth*, though they neuer attained to the *Intemion thereof*, but

but concluded all with *doubtfull suspension of their*  
*judgement*; The Authors of which Sect are said to be *Fauorinus* and *Pyrrho*, two ancient Philosophers; from whom those *Hereticks* in the Primitiue Church drew their opinions; that *Tertullian* might well say, that the *Philosophers* were, *Patriarcha Hereticorum*, the great Grandfathers of *Hereticks*. *Galen lib. de opt. docendi gener. Statim in finis. Lib. aduersus Hermogenem.*

From their Pappes (questionlesse) *Apelles* sucked that dangerous Position; *Non prorsus opus esse rationem fidei inquirere, sed in sua quemq; persuasione perseuerare debere*; that it was a needlesse matter, to search into the reason of Faith, and Religion; but that euery one ought to persist in his own conceit & perswasion. *Nicephorus lib. 4. Eccles. Hist. Cap. 28.*

From their Doctrine *Rethorius* and his Disciples in *Egypt*, and *Alexandria*, deriued their most *Hereticall Heresie*, *Qui omnes laudabat Hereses, &c.* who praised all Heresies, and said, that euery mans seuerall opinion was good, and that none among them all did erre, but that they walked all well & beleeued aright. *Philaster Catalogo Hares.*

Hence drew *Mahumedes Sergius*, that plausible renegant to flesh and blood: *that all Sects, as Christians, Turkes, Jewes and Infidels*, may be sau'd in the obseruation of their owne Law, though it be neuer so impure and sensuall; which opinion is receiued and applauded by the *Heard of Swinish Epicures*, who liue in any Religion or Sect whatsoever in these daies, who accommodate themselues vnto that Religion, which best relishesth their voluptuous pallate. Wherefore, because of the abundance of *Luke-warme Newters*, who are infected with this execrable error in these dayes, and sprout vp as Tares among the Wheate, in most part of this and other Churches, (who by this meanes are destitute of all faith and Religion) and in danger of vtter perdition, if they be not firmly esta- *Aliboran Aque 2 & 4*

THE EPISTLE  
blished in the true faith of Christ; I haue thought it  
a Worke worthy my labour, & belonging vnto mine  
Office and Calling in the Church of Christ, wherein I  
am a most vnworthy Minister, and the least & weakest  
among my Brethren; while other who excell in ma-  
ny singular graces, are (through their Charitable  
conceit of men) silent in this poynt, and neglect it as  
needlesse altogether, & vnseasonable for these dayes,  
wherein the bright light of the glorious Gospell of  
Iesus Christ, hath dispelled the darksome and gloomy  
mists of Error, Ignorance, Heresie and Infidelity, out  
of the hearts of all, or most of the Inhabitants of this  
Land, (which I wish with longing desire) were euen  
as their Charity presumeth; which (I do pray with  
feruent zeale) that in short time it may be so effected,  
through Gods grace and the strong operation of the  
Ministry of his Word, which is able to mollifie the  
most obdurate heart, & to open the eyes of the blind,  
& to raise vp him that is plunged, euen into the deep-  
est depth of Impiety. I thinke it fit (I say) in this se-  
cure silence, but great and crying necessity; yea, most  
needfull I deeme it to vse the best meanes. I am able,  
to saue their Soules who are vpon the brinke of Hell,  
and run with no small alacrity to destruction, as if it  
were vnto Saluation; By propounding vnto them the  
end of their Deuiall Course, which is *Ineuitable Dam-  
nation*, if they continue vnto the end therein; and by  
reducing them into the right way, which conducteth  
vnto euerlasting life and endlesse saluation; that wee  
being gathered together into one fold, may be safe vn-  
der the tuition of the great Shepheard of our Soules,  
*Christ Iesus our Lord and onely Saviour.*



# THE IUDGE OF HERESIES.

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## CAP. I.

*Sheweth, that God requireth truth in Religion, which must be squared to the Rule of his Word, and therefore Iewes, Turkes, and Papists whose Religion is false, because contrary to the Scriptures, cannot bee saved, if they persist in their obstinacie; and that Papists are but Pseudo Christians.*



**T**Hough the most high and mighty God, doth not stand in neede of Mans Service; yet so hath hee ordained that Man shoud doe him certaine worship, and that *ad dandam viam perueniendi, ad Coronam per obedientiam*, to make a way for man, and to open him a doore to obtaine a Crowne of Immortality by Obedience; with this bond of Pietie are wee obliged vnto God, this is the Summe of the Religion we professe.

*Exonauent: Breviloq. Par. 3. Cap. II. 1.*

Irenaus lib. 4.  
aduers. Heres.  
Cap. 24.

To this end, God made Man *Exceptorium bonitatis, & Or-  
ganon Clarificationis eius*, saith Irenaus, the Treasure-house  
of his goodnesse, and instrument of his glory; and againe,  
*Exceptorium iusti iudicii eius*, the vessell of his wrath, fury  
and indignation, if vngratefully he neglect the exhibition  
of that allegiance hee doth owe vnto God, the which hee  
hath reuealed vnto man in his word.

Lib. 3. de lib. Arb.

But as *Augustine* obserueth, *Duobus modis hic peccatur,  
antequam sapient fiat*, A man may offend two wayes before  
hee hath performed it; if either hee refuse to apply him-  
selfe to the knowledge of his Word, or hauing receiued it,  
will not shape himselfe to those Duties it requireth: for  
preuention whereof, God made Man by nature to affect  
these two things *Wisedome* (saith *Lactantius*) and *Religion*;  
inseperable also in Office; because, *In colendo sapere debe-*  
*mus*, wee must bee wise in worshipping; that is, wee must  
know what and how we worship; and *In sapiendo colere*, in  
our *Wisedome* wee must worship, that is, fulfill in Act and  
deed that which wee know.

Lib 3. di sa. a  
pient cap. 11.  
Idem lib. 4. de  
vera Sap. cap. 3.

Jbid.

Therefore there is, *Religion in Wisedome*, and *Wisedome in  
Religion*, for which cause they cannot bee separated; be-  
cause to bee wise, is nought else, *Nisi Deum Verum Iustis  
& piis cultibus honorare*, but to honour the true God with  
due and deuout worship: for the selfe same God hee is, who  
must be vnderstood and that by *Wisedome*, and be honoured  
and that by *Religion*: Put *Wisedome* must haue the prece-  
dence, *Religion* must follow; *Quia prius est Deum scire, con-*  
*sequens colere*, wee must know God before wee can wor-  
ship him.

Jbid. Cap. 4.

Job 4.

Our Sauiour did vpbraide the *Samaritanes* for worshipping  
that which they knew not, declaring that God will bee wor-  
shipped in Spirit and in truth; that is, purely against *Hypo-*  
*crites* and *Newters*, and in truth, against *Infidels*, *Iewes*,  
*Mahumetans*. and *Hereticks*.

Theophilus.  
Jbid.

The last Condition hee annexeth, for those who seeme to  
worship God in minde, *Non tamen rectam habent scientiam*,  
but want true knowledge; for wee must worship him in  
*Minde, & sanam opinionem de ipso habere*, and haue a sound  
opi-

Opinion of him, for such worshippers God requireth, *Quoniam spiritus est Spiritus, Spirituales, quoniam veritas est veritas*, as hee is a Spirit, spirituall, as hee is truth, such as must worship him in truth.

And thus much the *Pagan* could discern by the darke glimmering of Nature, saying, that it is the chiefe matter to bee regarded in Religion toward God, *ὁρθὸς ὁμολόγησις* *Epistlet in Enchirid. cap. 38.* *ὁρθὸς ὁμολόγησις*, to haue right opinions of God.

Therefore it sufficeth not to *Beleeue Simply*, but *Sicut dicit Scriptura*, as the Scripture teacheth vs; for the true faith is drawne out of the Scriptures; therefore our *Sanctour* *Theophil. Super cap. 7. Job.* *Id.* saith *Hee that beleeueth in me, as the Scripture saith*, that is, as the Scripture testifie of me; for many think they beleeue in him, *Sed non ut dicit Scriptura*, but not as the Scripture directeth, and so they follow their owne Sects, such are all *Heretickes*; for they beare witnesse of *Christ*, and whatsoeuer is requisite for vs to know concerning God is contained in them; therefore *Caietan* saith the Scriptures are, *Deus dicens Seipsum*, God declaring himselfe, and his will vnto man.

In them God hath set downe what manner of worship he requireth of vs, & what we ought to belieue of him; for every one, worshippeth, God, according to that beliefe he hath of God gathered out of the Scriptures; and this beliefe is acceptable vnto God, and Saluation vnto men, In which all those are saued, who are predestinated vnto Saluation, and without which it is not possible for any man to be saued.

Whosoever therefore, shall belieue or maintaine any thing of God, and his *Christ*, which is contradictory to his holy word doth erre, and that dampably.

For as the *Philosopher* saith; *An Affirmation and Negation are neuer true of the same Subject*: Therefore it is impossible that *Turkes, Jewes, Pagans, Hereticks*, and *Orthodoxall Christians*, should all speake, and belieue truth of God whom they professe, seeing they belieue contrary things of him, and that directly contrary to the Scriptures also, which are the Rules of Faith.

This is that *Faith*, in which all *Beleeuers*, since the beginning



Gen. 3.

ginning of the world, vntill this present day, haue beene saued; and wherein our future Posterity vntill the dissolution of the same, shall bee saued; *Even that Seed of the Woman which bruised the head of the Serpent*; foreseene by the Patriarches, foretold by the Prophets, declared by the Euangelists, preached by the Apostles, and their Successors in function and Office, and belieued by all the ffaithfull vntill this day: *Et cum pradicantium diuersa sunt tempora, non tamen diuersa narratio*, and though they liued not all at the same time; yet they consented in the same matter.

Max tb: uinens  
Homil. in Na-  
ziuit.

Hebr. 13.  
August.

One Christ, was euer belieued; so that the Faith of the fore-named Ancients, and Ours, is one and the selfe same; *Christ was, and is, Heri, Hodie, & ipse in Sacula*, yesterday, this day, and the same for euer, *Tempora mutata sunt, non fides*, the Times are changed, the Faith is one and the selfe same, they belceued hee should come in the fulnesse of time, wee beleuee and are assured, that he is come; Therefore hee is called a & o the first, and the last, *the beginning, and the end*.

Apocal.

August. lib. 1.  
Retraff.

So saith the Father, *Res ipsa qua nunc Christiana Religio nūcupatur, erat & apud antiquos &c.* That euery thing which is now called *Christian Religion*, was in vse among the old Patriarchs, & Prophets, neither did it cease to flourish from the Creation, vntill Christ his comming in the flesh; at which time immediately, the Religion which at that time was began to bee called *Christian*, And Christ said of Abraham, that hee saw his day and reioyced; And the Apostle said, that all the Fathers did eate the same spirituall meate, and did drinke the same spirituall drinke, because they were iustified by the same Faith and Religion in Christ.

Ioh. 8.

1 Corinth. 10.

Wherein that man might walke more confidently, and securely vnto the truth; the truth himselfe being God, euen the Sonne of God assuming our humanity, not consuming his Diuinity, did constitute, and founded the same faith, that there might be a way for Man vnto God, by Man who was God; for this is the Mediator betweene God and Man, euen the Man Iesus Christ: Christ as hee is a Mediator, is Man; and the way to attaine vnto God. Now if hee bee  
the



the middle way between him that walketh, and the place vnto which he walketh, there is hope of attaining vnto it.

But if you faile or bee ignorant of the way through which you must passe, what auaileth it you, if you know whither you must goe for Christ is the only strong & most certain way against all errors, He himselte being both God and Man, *Quo itur Deus, qua itur homo*; God, as the end at which we aime, Man, as the way by which wee passe; This Christ God and Man, spake first by the Prophets, at length by himselte, afterward by his Apostles, as much as hee thought to bee sufficient; he made the Scripture also, which is called Canonickall, of most eminent authority, the which wee doe verily & firmly belecue, concerning those things whereof wee may not be ignorant, neither are wee fit or able to know them of our selues: In which is declared that inestimable benefit, which Christ performed for vs, In dying as man for our Sinnes, and rising vp as God for our Iustification; and he that beleueth so farre forth in Christ, cannot bee damned; This is the summe of the Gospell, the ioyfull message of mans Saluation.

All those who are ignorant heereof, must faile in the true Religion; by erring either about the *Object and Substance*, when they worship not the true God; or in the *Manner*, in not beleueing as they ought, and in not giuing such worship as he requireth of mankinde.

And to this purpose the *Apostles* (as some write) collected out of the holy *Scriptures*, an *Epitome* or brieft *Summe of Christian Religion*, consisting of *twelue Articles*, containing in them, by way of *Implication*, all such things as a Christian man is bound to know & beleue, to his Soules health; wherein is set forth, the *Essence, Omnipotence, and Goodnesse of God*, that man may know how, and what worship to giue vnto God, and what to beleue of him.

As that hee beleue, that God is three in Persons, and One in Substance and Essence, and that hee created all things, of *Nothing* in time; & that the  *Sonne*, being the *Second Person in the Trinity*, tooke our humanity, wherein he gaue the

Gospell suffered, was buried and did rise againe from the dead, to saue man from eternall death.

And so Christian Religion presupposing such truth out of the Gospell, doth adore God, *three Persons, and the same One Creator and Redemer,* and giueth him thanks in the Eucharist, in remembrance of his *Passion*, and in Hymnes, Psalmes and Prayers, publike & priuate, giueth him thanks for all his Benefits receiued, desiring future glory, and that felicity which hee promised vnto man: This is the *Summe of Christian Faith*, which except a man beleue faithfully & firmly, hee cannot be saued.

From hence I inferre, that *Jewes, Mahometans, and Infidels*, doe not worship God aright, because they haue not the true faith.

For first, they doe not worship nor beleue the true God; for they deny the *Trinity in Unity*, they deny the Article of Mans Redemption, the Incarnation of the Sonne of God, his *Passion and Resurrection*, and consequently they intend to worship one God, who is not three in persons, nor Incarnate; But there is no such God, therefore they worship no God. To this purpose *Augustine* spake properly, *Quisquis talem cogitat Deum, quatinus non est Deus, alium Deum vitiq; & falsum in cogitatione porrat*; who soeuer thinketh God to be such a one, as he is not, carrieth in his thought, a strange and a false God.

The like Censure, may be iustly passed against *Hereticks*; for no man dying in such Heresie, which is detractory from the glory of our Head *Christ Iesus*, (such as are most of the learned *Papists*, (if their Faith be agreeable to their Writings) can be saued.

This may seeme rough doctrine to *Men pleasers*. They confesse, the *Jewes*, because of their obstinate Incredulity; the *Turkes*, because of their prophane Impiety; the *Pagans*, because of their absurd Idolatry, are out of all hope of Salvation if so they persist.

But the *Papists* who confesse, profess, and worship God and his Christ, are in a farre different state from the former; because

Quæstio Super  
Ioh. 6. Cap. 26.

Because they retaine some worship of Christ, though it bee not so exact and perfect in truth, as Gods word requireth. I answer; All the *Impiety* that euer was among the *Gentiles*, was but a Deprauation of the true worship of God; Saint Paul saith of them, that, *They witheld the truth in vnrighteousnes*; He said not (as one noteth) that they had not the truth, but that they witheld the truth which they knew in vnrighteousnes; for they detained the truth of the Name of God, in the vnrighteousnesse of the vnworthy matter of Idols. And another doth most plainly illustrate this poynt, vpon the same words: saying; that the truth it selfe or the knowledge of God, were from the beginning infused into men; The heathen witheld the truth & knowledge in vnrighteousnesse, that is, they depraued it as much as they could; when they translated the glory of God to their Idols; neither did they otherwise; then they who hauing receiued money to be spent on the honour of the Emperour, consume it vpon theeues, and Harlots, whom all men will confesse to deale iniuriously with the Maiesty of the Emperour.

Thus dealt the Pagans with God, as Origen doth exemplifie in the Egyptians; who (saith hee) erected magnificent Temples, pleasant groues, stately Porches and Galleries, admirable Chappels, curiously vaulted; *vbi vero ad penetralia ipsa ventum est, Crocodilum, Canem, Hircum, Simeam & buismodi adgrare conspiciuntur*; But when you were entred into the inmost parts thereof, you should see there a Crocodile, a Dogge, a Goate, an Ape, and such things to be worshipped by them.

Thus haue Romish Hereticks dealt in the deprauation of religion; for testimony wherof heare the Assertion of a Man of your own Synagoge, excellently learned, & of authority among you, greater then all exception that may be made against him by you; who in his Commentary vpon the 27. Chapter of the eighth Book of S. *Augustine de Civitate Dei*, (where the Father treateth of the memory of Christian Martyrs, quitting the Christians of his time, from Idolatry; & shewing the Idolatrous abuse of the Pagans in their Pa-

rentals) compareth the Idolatry of his time, with that of the Pagans, in these words: *Multa Christiani in re bona plurimum; parcam, quod dinos, dinasq; non aliter venerantur quam deus; Nec video in multis, quod sit descremen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de deis suis.* Many Christians do, for the most part, sinne in a good thing, while they worship men and women Saints; euen as they worship Gods. Neither doe I see in many things what difference is betweene their opinion of the Saints, and that which the Heathen thought of their Gods.

I could produce the testimony of Sundry other, of the most learned Writers of your side; who haue complained of diuers Idolatrous abuses, in the present Romish Religion; wishing reformation thereof, but I referre that, to another place, time and Occasion.

In the meane time, know, O you simple seduced Soules, that I am *Captiue in Babilon*, and perswade your selues also (if you haue any sparke of Charity) that I do not propound these things vnto you, as a *Blasphemous inuention of malice against your persons*, many of whom I am bound by nature to loue, and by the merit of their semblable affliction toward my person doe loue; yea, the worst I wish to any of you is that Christ were fully formed in you; but these things I doe write vnto you, of a *Sincere affection, and Zealous loue, which I doe beare vnto your Soules*; that you beholding the dangerous estate wherein you insist, may flye from it, and become partakers of the same grace with vs, whereas otherwise there can bee no saluation; while you intending the worship of God neuer so sincerely; yet in your worship commit grosse Idolatry, which Gods Soule doth hate and abhorre. That while you thinke your selues to bee true worshippers, and *Catholike Christians*; you should bee found in the *Triall*, foule Idolaters, and meere *Antichristians*. That while you shall with false confidence say vnto Christ, These and these things haue wee done in thy name, Christ should answer, *I know you not, depart from me all ye that worke inuerty*, which God forbid for Iesus Christ his sake; and open your

your eyes, that you may plainly behold, how you are blind-folded by that *Man of Sins*, to be led to the slaughter, and how under the colour of serving the Almighty, hee maketh you commit Idolatry.

For if you well consider it; Idolatry properly is an ob-  
servation of diuine worship, such as is not instituted by  
God in his word, but inuented by man in his conceits,  
such as was the worship of the *Golden Calf*; and many other  
sacred Rites among the Israelites, and also among the *Pa-*  
*gans*, and also in your *Papish Religion*.

Againe, it is *Idolatry* to obserue that diuine worship,  
which God himselfe hath instituted, if it bee abused by an  
euill opinion, as when Man shall *surp* it to another end and  
use, then that vnto which God hath originally appointed it,  
such were the obseruations of the *Sacrifices*, and *Incense*, a-  
mong the *Israelites*, which though they were primarily in-  
stituted by God, yet because the *Israelites* performed them  
by an euill and peruerse opinion, *viz.* that they were me-  
ritorious (*ex opere operato*) to expiate *sins*, they are iud-  
ged *Idolatry*. So the old *Law*, which in his owne time and  
season gave long daies and life eternal to the strict, perfect  
and sincere obseruer, if it should bee now kept, is reputed  
*Idolatry*.

Gloss. Interlin.  
in cap. 4. ad  
Galat.

So many *Substantiall* points of Religion among you, and  
some lesse principall as they are abused by you, are openly  
blasphemous, maintaine Idolatry, and vtterly subuert  
Christian Religion; some of which, were they reduced to  
their primitive integrity, might tend to Gods honour, and  
effect your Saluation. Which I will exemplifie in two or  
three poynts, that you may behold your errors.

What else is your doctrine of *works*, vnto which  
as the *Apostle* saith, we are *bound* of *works* to *life*, which God  
hath ordained that we should walke in them; and they haue  
likewise the promise of eternal life, but of *money*, not of  
*merit*; yet as they are abused by you, through a peruerse in-  
terpretation of purchasing Saluation with them, as *merito condigno*,  
which is a proud, arrogant, presumptuous, *Luciferian*, and  
abolisall *cap. 5. p. 100.*

Ephes. 2.

Cont. Trident.  
Sess. 6. Cap. 16.  
Can. 32. & 28.  
hinc Embryon.  
abolisall cap. 5. p. 100.

abolical adscription) first inuented by that *Adversary of Gods grace, Pelagius*; They become not onely vnprofitable vnto you, but plainly damnable, yea and blasphemous, because they ruinate the very foundation of our faith, and make frustrate the *All and alone sufficient Sacrifice of our Redemption, viz: the death and Passion of our Lord Iesus Christ.*

What? Shall wee beleue that such men beleue in Christ? Saint *Ambrose* was of another opinion when hee said; *Non videtur ab his exhiberi fides Christo, a quibus euacuatur passio eius; atq; distrahitur.* It seemeth not that such men doe beleue in Christ, who goe about to frustrate and distract his Passion.

Your Masse, which is your God *Mazim*, whom you worship in stead of the blessed Sacrament of the Eucharist, which in respect of his first Institution, is a *Medicine of Immortality*; and an *Antidote against death*; Is now become such a *Rhapsody* consarinated by many Popes, such a rude, indigested monstrous *Chaos*; and as the Poet speaketh, *ῥαδὲ λῆος, ὅσῳ Νηκεὺς ἦεν Νέμεα*, In all parts of it so monstrously altered, that now it is not known from a *ridiculous prophane, and blasphemous Stage-play*, inuented by cosening Mates, to deceiue your simple ignorant credulity.

So much is it abused in the use and application thereof, in making it a new Oblation for all our actual Sinnes; That *Christ his Sacrifice*; (which saith *Haymo*) *Vnum fuit & semel oblatum, & sufficit in sempiternum ad tollenda omnia peccata credentium*; Being one, and but once offered, sufficeth for euerlasting to take away all the sinnes of beleeuers, is made to bee of no sufficiency; yea, so much is it depraued, that from thence doth flow; *false Religion, Heathenish Superstition, Idolatry, euill persuasions, wicked worship, infinite & intollerable errors, most impious and unsufferable Blasphemies against Christ, and against his innocent blood, ignorance of God, Inuocation of the dead, Consecration, Consecration, Application, and Oblation of the Body and Blood of Christ*

24. q. 1 a Cap.  
Aduocent.

Dan. 11.

Ignat. Epist.  
Epist.

In Cap. 7. ad  
Hebr.



Christ, for the Saluation of the quicke and the dead, Transubstantiation, Adoration, Ostentation, Circumgestation, Inclusion and Referuation of the Eucharisticall bread, Satisfaction for the wretched foules of the dead, that are pittifully tormented in the false fire of Purgatory, and their deliuerance from punishment, the priuation of the Cuppe from the People, the vsing of an vnknowne tongue in the execution of Diuine Offices, a prophonation of those sacred Misteries, and a meere mockery of Christs people.

So your *Canonically bowes for prayer*, are turned into *Idolatry*; for although *reading of holy Scriptures*, and *Prayers and singing of Psalmes*, are commended by God; yet *Hypocrites* abuse them, by a *wicked opinion* they haue of them, intending by the Merits of these workes, to expiate their Sinnes.

So your *Inuocation of the blessed Virgin*, and of the Saints, is *Blasphemy*; for though God will bee honoured in his Saints, yet hee will not giue his glory vnto them: now, the principall honour wee doe vnto God, is in praying vnto him; for thereby wee acknowledge all his Attributes, which wee translate vnto the Saints, when wee doe inuocate them by Prayer.

But you shew your selues open Idolaters in worshipping your *Images*, with the same worship wherewith you worship the *Prototypen*, as your schoolmen and moderne Diuines maintaine in their writings.

*Ag. Part 3. q. 2.  
Art. 3. Coffer.  
Euchind.*

*Right Faith*, must make a iust difference betweene the *Creator*, and the *Creature*, and giue vnto either, that which belongeth vnto him, without transfusing the propriety of the one, vnto the other; So that wee may not ascribe the *Majestie and power of the Creation to the Creature*; nor attribute the *Infirmity of the Creature to the Creator*: So that if *Faith* giue vnto euery one, his owne, his oblation is right; if hee doth discern well betweene either, hee diuideth aright, and doth not sinne; The defect whereof cansteth Heresies; for God will indure no Corriuall: for if the same ho-



*Laflant lib. 1. de fals. sap. cap. 19.* nour bee giuen vnto other, which is proper vnto him, *Ipsò omnino non colitur*, hee is not worshipped at all, whose Religion is such, that he only will bee worshipped: for his glory will bee not giue to another, neither his praise to graven Images.

Elay 42.

*Anchymd. cap. 5.*

The precedent matters being duly considered; how can you auoid or acquit your selues from the title of *Hereticks*? or rather, how can you claime the title of *Christians*? You will happily say, you professe Christ, which is the proper foundation of *Christians*. But if wee diligently consider those things which concerne Christ, I must apply the words of *Augustine* vnto you for an answer; *Nomine tenus inuenitur Christus apud quoslibet Hæreticos, qui se Christianos vocari volunt, reipsa autem non esse apud eos*; Christ is found commonly in the mouth of all such *Hereticks* who would haue themselves called Christians, but in very deed, hee is not among them at all; you will pretend your assent to *Christianity*, but falsely, seeing you faile in electing those things, by which you may assent vnto Christ; those you should choose, which *Christ* himselfe hath truly deliuered to bee beleeued; not such as your owne erroneous mind suggesteth, if so, though you professe the faith of Christ, but yet corrupt the Principles thereof; you are no better then *Infidels*. Therefore the Schoole-man saith well, that *in heretico discredente unum articulum fidei, non manet fides*, Faith is extinct in that *Hereticke*, that misbeleueth one Article of the faith; for faith dependeth on its proper Obiect, which is the first *Truth*; therefore he that doth not cleaue to all the Articles of faith, for this *Medium*, as it is propounded vnto vs in the *Holy Scriptures*, according to the Doctrine of the Church, vnderstanding it soundly, is altogether faithlesse, for such a one hath not faith, but opinion suitable to his owne will.

*Aquin. secunda  
secunda, q. 5.  
art. 3.*

*Philos. lib. de  
Trinit.*

If you obiect farther, that you belecue the *Cread*, wee answer *Quoad sonum, non quoad sensum*, the letter you doe, but not the true sence: But as the father saith, *De Intelligencia fit Heresis, sensus & non sermo fit crimen*; Heresie groweth

eth from peruerse vnderstanding, the fault in the meaning, not in the Phrase.

The Creed must be kept *Integra*, saith *Athanasius*, and *Inuiolata*, whole without subtraction of truth, and vndefiled without admixtion of falshood. *In Symbolo.*

If any one bee by Profession a Christian, but by peruerse vnderstanding an Hereticke, [such] a one being an *Israelite* Super *Leuit.*, by his Mother, but an *Egyptian* by his father, must bee carried out of the Host, and for his Blasphemy against God bee stoned to death. *Origen bonnil*

*Lindnius* termeth vs *Semi-Christians*, and saith that wee should more cautelosly bee auoyded: But I doe aduise all those that regard their owne Saluation, to beware of them as *Pseudo Christians*, which wee haue proued them to bee; for as their Intention is to seeke after *Semi-christians*, whom they may deceiue; So is it our purpose, to shew them to bee *Pseudo-Christians*; that not only the more skilfull *Christians* may discouer them, by conuicting them, but the more ignorant sort, may gaine knowledge by eschewing them. *Lib. Concord. discord. in tit. Et pag. Seq.*

To this end our Saviour commanded vs, to beware of false Prophets which come vnto vs in Sheepes cloathing but inwardly are rauening Wolves. *Math 7.*

Which words *Chrysostome* expounding, saith, That we ought aboue all things, know who are false Christians. There is nothing (saith hee) doth more ruinate Christians then this, that whomsoever men see to bee called Christians, they esteeme them as if they were Christians indeed; But what if it be certaine, that they bee false Christians? For, either hee is a false Christian, or thou; if thou bee one, hee is none; if hee be one, why dost thou esteeme him a Christian, whom Christ hath iudged to be no Christian? whom God doth not confesse to bee his Sonne, why dost thou esteeme to be thy Brother? But thou wilt say, How can I say that hee is no Christian, whom I perceiue to confesse Christ, who hath an Altar, who offereth vp the Sacrifice of Bread

and wine, who readeth the writings of the Saints, who haue all degrees of holy Priesthood.

O wise man ! if any man doth not confesse Christ, & that his *Infidelity* be apparant vnto thee, & that thou wast seduced by him, thou wast *Mad* to be seduced by him ; But now that hee confesseth Christ, but not so as Christ commanded ; Thy *Negligence* was the cause of thy Seduction ; for hee that falleth into a pit, which he did not foresee, may be termed *Negligent*, because hee did not warily forelooke : But hee that falleth into a pit which hee beholdeth with his eyes ; *Non negligens, sed Insanus dicitur*, is not to be censured *negligent*, but *mad*.

But as concerning the multitude of Ecclesiasticall Ministers, take this answer ; *An Ape* hath all the members of a Man, and doth imitate a Man in most things, and yet can neuer bee called a Man ; So *Hereticks* doe imitate all the true Mysteries of the true Church, and yet are not the Church.

In which sense *Augustine* writing vpon these wordes of the 54. Psalme, according to the Translation of that time, *In multis erant mecum*, in many things they were with me ; saith thus of *Hereticks*, *Baptismum habemus, in eo errat mecum, &c.* Wee had *Baptisme* common, in that they were with mee ; wee did read the *Gospel*, in that they were with mee ; They did celebrate the *Festiuity* of *Martyrs*, they were there with mee ; they did solemnize *Easter*, there were they with mee ; *Sed non omnino mecum*, but they were not wholly with mee ; in *Scisme* they were not with mee, in *Heresie* not with mee ; in many with mee, in few not with mee : But in these few wherein they were not with mee ; there many wherein they were with me, were vnprofitable vnto them, &c.

This is it which puffeth vp *Hereticks* with a false conceipt that they are true Christians, because they hold some few points common with the *Orthodoxall Professors*, and confesse Christ in some sort, whereas indeede they neither  
be

beleue in Christ, nor confesse him, but make an Idoll vnto themselves, in the forge of their owne imagination, which they worship as they please; neither doe they hold wholly of Christ, and yet they will claime the title of *Christians*, but all in vaine; and this is an Ancient practise among them.

*Christum etiam Hæretici sibi habere videntur*, saith *Super. cap. 9.*  
*Ambrose*; Heretickes, seeme to themselves to haue *Luca.*  
 Christ; for none of them doth deny the Name of Christ; But he denyeth Christ, who doth not confesse all those points which concerne Christ, *unum dogmatum si retraxeris, retraxisti salutem*; if thou retract one Article of the faith, thou dost renounce thy saluation.

And *S. Iohn* confirmeth this saying; *If any* (saith *Explan. 1.*  
 hee) *transgresseth or abideth not in the doctrine of Christ,*  
*hee hath not God:* where the Greeke *Verbo παραβαίνων* sig-  
 nifieth any violation of the faith, in whole or part.

For this cause were *Christians* termed *Catholiques*, *Pacian Explan.*  
*ex obedientia omnium mandatorum Dei*, of their obedi- *prima ad Sym-*  
 ence to the whole faith of Christ in doctrine and man- *pron. Nouatium.*  
 ners: Hereby the Apostle proued the *Corinthians*, *if 2. Cor. 2.*  
*they were obedient in all things*; and hee sheweth the oc-  
 casion of the first comming vp of that name; some-  
 what before, saying; when after the time of the Apo-  
 stles, Heresies grew vp, and that they laboured to rent  
 a sunder, and cut in peeces Gods *Dome*, and *Queene*;  
 did not the people whom the Apostles had conuer-  
 ted, require a *proper Name*, which might distinguish  
 the vnyty of that vncorrupted people, vlesse the er-  
 rors of some, should diuide the members of that  
 vndefiled *Virgin of God*? and somewhat after hee  
 saith, Wherefore our people is distinguished from  
 those that are called *Heretickes*, by the name of *Catholicke*;  
 therefore hee that is a *Catholicke*, the same  
 is obedient vnto the whole faith, Hee that is obedient,  
 the same is a *Christian*, and so hee is a *Catholike Chri-*

*Rian*; and these two must bee inseperable, that wee may worthily glory, and truely say with this *Father*, *Christianus mihi nomen est, Catholicus vero cognomen; Illud me nuncupat, Istud ostendit; hoc probor, inde significor.*

*Christian* is my Name, *Catholicke*, my Surname, the first doth name mee, the other doth display mee; by the first I am proued, by the other I am signified.

Rom. 7. 65  
Jacob.

And so *Christianitie* is tearmed *Obedience vnto the faith*, ( in all points no doubt ) for of this it may bee said; *He that hath offended in one, is guilty of all.*

Therefore whosoever shall through nepharious pride forsake, or contumeliously reiect, or prophanely alter any point of the Orthodoxall faith, or audaciously adde any thing thereunto, are not to be reputed *Christians*, but rather *Antichrists*; for euen as the *Adamant*, which is the most precious of all Stones, is of very great esteeme, if so bee it bee perfect, sound, and whole; pure, bright, and without spot or flaw; but if it bee soyled, darke, or otherwise deformed, and broken, is of no regard.

Lib. com. Iulian.  
Polig. cap. 2.

So the *Christian Faith*, ( if it bee such as will saue thy Soule ) must bee whole, perfect, not contaminated with the impure filthinnesse of the leauen of humane Doctrine; not diminished, violated, and curtalled, by reiecting the chiefe heads of sound Doctrine, or by adding superfluities, or by lopping of necessities, or usurping strange Inuentions: for as *Augustine* saith, speaking of the fundamentall poynts of Faith; That if a man should in disputation subuert but one of them, *totum quod in Christum credimus, is auferat necesse est*; hee must needs confound the whole faith of Christ.

Galat. 3.

Therefore Saint *Paule* thundereth out an *Anathema* Impartially, against him whosoever hee shall be,

that

that shall preach any other Gospel, then he had preached; *Licet Nos* (saith hee) *Cur non potius sed licet ego?* why not I, rather then wee? he meaneeth, that though *Peter*, though *Andrew*, though *Iohn*, though the whole Societie of the *Apostles* should preach other Doctrine that hee had done, let him or them bee accursed: *Tremenda districtio*, here is terrible severity; *propter adserendam prima fidei tenacitatem nec sibi nec ceteris Apostolis pepereisse*: That the first faith may be maintained inuiolated he spareth neither himselfe, nor the rest of his fellow *Apostles*: this is not all; but he mounteth vp into Heauen, hee dareth the heauenly Angels; and good reason to, saith that worthy Orthodoxall Bishop of Constantinople; *Ministrare namque preceptum est Angelo, non dogma componere*; Angels are ordained for ministering Spirits, not for to frame Articles of Beleeefe.

*Vincent. Lirin.  
cont. Har. cap. 12*

*Proclus lib. ad  
Armen contra  
Nestorium.*

The end is, that such a one shall bee *Anathema*, that is, separated, segregated, excluded from the Communion of God, his Christ, and his Church, he is no member of that Body whereof Christ is the head, and consequently no *Christian*.

And therefore the auncient holy *Christian Emperours*, *Theodosius* and *Valentinian*, made a Law *Ne Haretici Christianorum appellatione abundantur, sed ut cuius Scelus sunt in deserendo deum Imitati, eius vocabulum iure videantur esse sortiti*; that Heretikes should not abuse the title of *Christians*, by vsurping of it vnto themselves, but that they should bee called after his name, whose wickednesse they did imitate in forsaking God.

*C. de Haret. &  
Manich. cap.  
Damnato.*

I conclude this point with the saying of that most glorious Martyr, as the *Diuell* (saith he) is not *Christ*, though he doth deceiue in the name of *Christ*; *Ita nec Christianus videri potest, qui non permanet in Euangelij eius, et fidei veritate*; So, hee cannot seeme to be a *Christian*, that

*Cyprian tract.  
de Simplic.  
prolles.*

doth not abide in the truth of his Gospell and Faith; for to Prophecie, to cast out Devils, and to doe great wonders on the Earth, is surely an high and admirable matter; But he that doth all these things, doth not attaine the Kingdome of Heauen, vnlesse hee walke in the right path of true faith.

Mat. 18.

And wee say with our Chnrch, that They are to bee had accursed that presume to say, that euery man shall be saued by the Law, or S:<sup>c</sup> & A, which hee professeth; so that hee bee diligent to frame his life according to that Law, and the light of Nature.

CHAP. 2.



## C H A P. 2.

*Proueth, that Infidels and Heretiques, by an Innocent life, and vertuous actions, (if they could performe any) cannot be saued, vnlesse they bee Orthodoxall Christians also; and the Error of Lodouicus Viues, is confuted.*



Ow I will propound foure Obiections, which men make against the former Doctrine vnto themselves, to maintaine their perseuerance in any Religion, though it be false and impious, to be safe, annexing seuerall Answers therevnto.

*The First, is an Innocent life, and adorned with good workes.*

*The Second, is a good Intention or meaning.*

*The Third, is the Obligation of Conscience, though Erroneous.*

*The Fourth, is the Phylanthrophy, or loue of God to Mankind.*

Let vs therefore examine, whither the *First* will suffice, or the *Second* excuse; or the *Third* Secure, or the *Last* assure them of Saluation.

*The First Obiection* may thus be made.

What if I should not beleue, that Christ is come in the flesh, with all other Articles of the *Christian faith*? but should notwithstanding spend my life in good workes? Cannot I by these workes, bee numbred among the Godly and Religious, and receiue a reward for them?

This Obiection is most Elegantly, and luculently answered, by *Laſtancius* as followeth.

*Sed putamus fieri posse, Vt aliquis naturalis & ingemito Bono Lib. 6. de vera  
veras Virtutes Capiat; &c. cultu, cap. 9.*

But.

But grant, that some one man, by naturall and innated benefit, should be able to practise true vertues, as we reade of *Cimon of Athens*, who gaue a Stipend to the needy, Inuited the poore, and cloathed the naked; yet seeing that one thing, which is the greatest of all other, (that is) the knowledge of God was wanting, Surely all those other good Vertues, *Super vacua sunt, & inania*, are Superfluous and serue to no purpose, that it were a needlesse labour spent in attaining vnto them; for all his Righteousnesse, is like to the body of a Man, that hath no head thereon; In which though all the Members stand in their due places, in their apt forme and proportion; yet because that which is the principall of all, is away, it wanteth life, and all Sence; Therefore those Members, haue the forme only of Members, but not the vse;

So is it likewise, where there is an Head without a Body; vnto which, hee is like, who knoweth God, yet liueth vnrighteously, for hee hath that only which is the Chiefe, but in vayne, because he wanteth vertues in stead of Members.

Therefore that the Body may bee liuing and sensible, both the knowledge of God is necessary, as it were the head, and all Vertues, as it were the Body;

So there shal bee a perfect and liuing man; yet the chiefe shalbe in the head, which though it cannot consist without all, yet it can with some members. Yet it shalbe a certaine vicious and weake creature, but so that it shall liue, euen as he that knoweth God, and sinneth in some matters; *Dat enim veniam peccatis Deus*; for God doth forgive sinnes; so that a man may liue without some of his members, but not possibly without his head.

Hence is it that the *Philosophers*, though they be good by nature, yet they know nought, they vnderstand nought; all their learning and vertue, is without an head, because they know not God, who is the head of vertue and learning; whom, whosoever doth not know, though he doe see, yet is hee blind; though he doe heare, yet is he deafe; though hee doe speake, yet is hee dumbe: but when hee knoweth the

Creator and Parent of all things; then hee shall heare, and see, and speake, for hee beginneth to haue an head, in which all the senses are placed, that is, *Eyes, Eares and Tongue.*

For verily hee seeth, who seeth the truth in which God is, or God in whom the truth is, with the eyes of his heart; he heareth, who fasteneth the Word of God and his lively Precepts to his breast; hee speaketh, who discoursing of heavenly things, declareth the power and Maiesty of the most excellent God.

Wherefore, there is no doubt, but that hee is vngodly, who hath not the right knowledge of God; and all those vertues which they thinke they haue, are found in that deadly way; which is altogether darknesse: Therefore in vaine doth any one flatter himselfe with the possession of those *Idle Vertues*; And he concludeth that Chapter a little after, in these wordes.

*Ergo in dei agnitione, & cultu rerum summa versatur &c.* Therefore the whole matter consisteth, in the knowledge and worship of God; In him is the whole hope and saluation of man. This is the first degree of wisdom, that wee may know who is our true Father; and that wee worship him onely as wee ought; let vs obey him; let vs serue him most deuoutly; let all our p<sup>r</sup>actise, care and actions be but to purchase his loue and fauour.

Hitherto *Lactantius*; whose Iudicious Discourse I thought good to propound vnto you, rather then to faile or fault in mine owne poore, and barren Inuention.

And this is confirmed by holy Writ, where it is said; that, *What soeuer is not of faith, is sinne*; vpon which words *Rom. 13.* saith *Augustine*, Where the knowledge of the eternall truth is a wanting, *falsa virtus est etiam in optimis moribus*, the best vertues are but deceitfull shadowes; yea, saith another, The whole life of *Infidels* is sinne, and wholly vnacceptable vnto God, *Etiam si ea quae agunt sunt bona de se*; though their Actions be good in themselves.

But say that there were all *Morall Vertues* in a *Pagan* yet there is not one free from vices; but as one of them said, *It is impossible that that man should be found, who neuer*

*Bonauent. Supra  
2. Sent. Dist. 41.*

*Crates Theb.  
apud Brunon. lib.  
5. cap. 12.*

Iob 2

fell; but that one graine in him, as in a *Pomegranade* should bee rotten: whence I argue thus; if they expect a reward for Vertue, they must likewise bee pleased to receiue punishment for their vices; Shall wee receiue good at the hand of the Lord, and not receiue euill? Iustice requireth no lesse; The reward thou doest expect, is beyond the merit of thy Vertues; and wilt thou murmure if thy punishment be proportionable to thy faults? Behold, thou that boastest of the perfection of thy Vertues, doest want Iustice, the foundation of all, and consequently art vnjust; wee who are Christians, confesse that wee haue very few vertues which shall bee rewarded aboue measure, innumerable vices to receiue their punishment; wee say this is iust; and yet through mercy are wee saued; which mercy, is content to accept another to vndergoe the punishment, and to giue vs this person, his owne Sonne out of the bosome of his Father, *Iesus Christ the Righteous*, and hee is the propitiation for our sinnes, that wee may truly say with the Kingly Prophet, *In him Mercy and Truth are met together, Righteousnes and Peace haue kissed each other.*

Expla. Job. pri-  
ma cap. 2.

Psal.

Wee sinned, hee suffered; wee are acquitted; wee know our want and our relieuer also; our want maketh vs seeke, his promise and our confidence maketh vs obaine; that which thou canst not because thou knowest not, nor dost acknowledge thy want, and therefore dost not seeke, nor knowest not where to seeke, or whom for an helper, and that because thou winkest, or stoppest thine eare; vnleaste thou shouldst see or heare him who cryeth vnto thee, *Come vnto mee, all yee that are weary and laden, and I will ease you; Take my yooke on you, and learne of mee, that I am meeke and lowly in heart, and you shall finde rest vnto your soules, for my yooke is easie and my burden is light.* This is hee vnto whom wee cleaue, vnto him haue wee bound our selues and that worthily; for there is no other name vnder heauen whereby wee must bee saued, but the name of *Iesus.*

Math. 11.

Acts. 4.

Whosoever therefore doth not wholly relye on him with the Christian, must inevitably perish.

Wherefore *Kines*, a man otherwise of excellent learning,  
and

and sound Iudgement, is as farre beside the right marke,<sup>as</sup> *Comment. in lib.*  
 is distance betweene Heauen and Hell, in affirming, *That* <sup>18, cap. 47. de</sup>  
*those who being borne in the most remote Territories, beyond the* *Ciuit. Dei,*  
*maine Ocean, and neuer heard any thing of Christ, but if they*  
*keepe those two great cammandements, wherein consisteth the*  
*Law and the Prophets; viz. Louing God and his Neighbour*  
*are as acceptable to God, as Baptized Christians; Quum*  
*Spiritus Sanctum, non secus quam Apostoli meruerint & ac-*  
*ceperint; Seeing they haue deserued and receiued the holy*  
*Ghost, as well as the Apostles, & that because they sought*  
*out the righteousnesse of the Lord: So great a matter is it,*  
*saith hee, to haue a desire to be good, though thou canst not*  
*finde a man to teach thee vertue; whereas our Sauour saith,*  
*That hee that beleueneth not in him is condemned already, euen* *Iohn 3.*  
*for this cause, that hee hath not beleued in the name of that on-* *174*  
*ly begotten Sonne of God, whereas the knowledge of Christ is life*  
*eternall.*

And whereas hee pretendeth that they might perfectly  
 performe the Law, following nature for their Guide, their  
 Conscience being their Law, & consequently be saued by  
 their vertuous life; as many Christians on the contrary ha-  
 uing the knowledge of the Law, do notwithstanding trans-  
 gresse against the law, and thereby incurre damnation.

I answer; that there are many Christians wicked, but  
 there are no Pagans to bee found good; for, though some of  
 them were accounted to bee good, yet they performed all  
 their Actions for vaine glory; But he that is good for vaine  
 glory, and not for the loue of Goodnesse it selfe, if opportu-  
 nity second him, hee will follow euill desires; And there-  
 fore I say, that as daily slippes of infirmity doe not hinder  
 the true penitent Christian from life eternall; for without  
 such no man can spend this wretched life: So some vertu-  
 ous Actions, of which the most impious man cannot bee  
 wholly destitute, cannot further the infidell to euerlasting  
 Salvation; because hee doth them to a wrong end, as for  
 vaine glory.

Neither can hee say that God is xhinst, if hee doe not

Hornil. 26.

give him life eternall, for a reward of his vertues; for God doth recompence them with temporall blessings, at which they most aymed and looked not beyond; heare the mystery reuealed, by the Author of the imperfect worke vpon Saint *Mathewes Gospell*: where hee saith, *Si fidelis fecerit opus bonum, & hic ei prodest, &c.*

If a Belieuing Christian doth a good worke, it doth profit him in this life, to deliuer him from euill; and in the next life to receiue the Kingdome of Heauen, but rather there then heere.

But if an Infidell doth a good worke, his worke doth profit him heere in this life, and God will render him good things heere, for his worke, but it will not profit him in the life to come; neither is hee placed among the faithfull because of his worke, and iustly too; *Quia naturali bono motus, fecit bonum, non propter Deum*; because hee did a that good deed, by the meere motion of nature, and not for the loue of God.

Ioh. 8.

Philip. 3.

And I say, though a man should performe true vertues, and yet bee destitute of the knowledge and faith of Christ, hee could not be saued; for what good had it beene vnto Saint *Paul*, to haue kept the righteousnesse which is of the Law, if hee had not knowne Christ? Seeing our Sauour faith vnto the *Iewes*, *Except yee beliene that I am hee, yee shall dye in your finnes*: In consideration whereof, Saint *Paul* renounceth all confidence in his righteousnesse which is in the Law, touching which, he was *untameable*, that he might gaine the excellent knowledge of Christ Iesus, accounting all things to be dung that hee might wime Christ, that hee might be found in him, that is not, hauing his own righteousnesse, which is of the Law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith.

But these workes in a Belieuing Christian, are profitable because they are done by them, of loue toward God, in whom they beleeue, and that with great humility; so which loue Infidels being destitute, their workes are meere vanity; for it may bee, That some may beleeue there



Is a God, and yet not loue him, as the Diuels doe, *Who be.* Iacob. cap. 3. *leue and tremble;* but it cannot be, that any one should loue God, who doth not beleue in him; because every one may beleue a thing to be which he doth not loue, but no man doth loue that which hee doth not beleue to bee; but the Apostle saith, that, *All good workes cannot profit, if loue of* 1 Cor. 13. *God be wanting;* yet though a man haue a true knowledge of God Historically, and that faith which could worke miracles, and yet bee void of the true faith, which worketh by Charity, they could not profit.

If therefore those workes which are acted by him, who hath that faith of working myraclēs, doe not proceed from a loue toward God, and to the end hee may be glorified in them, are vnprofitable; how shall those workes which are acted by him who hath no faith, bee conduible to procure eternall life?

You are therefore dangerously deceined, who presume that God regardeth not what, or whether wee beleue, or not, misaplying to that purpose which the Apostle Rom. 2. saith, *To every man that doth good, hee will giue glory and honour and peace, to the Jew first; and also to the Greecian, and that because there is no respect of persons with God;* For how can glory bee to the vnbeleeuers? which is not giuen vnto any, but vnto those who are iustified, for *those whom God* Rom. 8. *hath iustified he hath also glorified.*

Or what honour shall be giuen to Infidels? When Saint Peter teacheth, that it is not giuen; but onely to those that beleue. Or how shall there be peace vnto him, who is not Ephes. 1. redeemed with the blood of Iesus Christ? In whom God hath pacified the things which are in Heauen, and in Earth; for he is our peace, who hath made of both, one.

But this peace cannot bee possessed, without the faith, and loue of Christ, for wee being iustified by faith, haue peace Rom. 5. with God, through our Lord Iesus Christ, through whom wee haue entrance by faith into this grace, wherein we stand, and reioyce vnder the hope of the glory of God.

This hope doth not make vs ashamed, because of the loue of God

is poured forth into our hearts, by the Holy Ghost, who is giuen vnto vs; for we haue receiued the spirit of Adoption, whereby we cry, Abba, Father.

That, therefore men may bee made the Sonnes of God, they receiue the onely begotten Sonne of God by faith, and by his gift, they receiue this power from the Lord, that they may beleue in him, and appertaine to the number of the Sonnes of God; For as many as receiued him, to them he gaue power to be made the Sonnes of God, euen to those, that beleue in his name.

John 1.

Ierem. 31.

In their hearts hee writeth his Law: that is, the Law of Faith, which beeing inspired, doth Iustifie. This Lawe, God doeth write in the hearts of his people, not by the Condition of Nature, but by the bountie of Grace; not by the free will of Man, but by the Ministry of the preaching of the Gospell; not in stone, by the Letter of the Old Testament, but in the heart, by the Spirit of the liuing God.

Hee writeth therefore the Law of faith, by which God iustifieth the Gentiles, that by giuing grace, he might renew Nature. And for this cause hee diffuseth Loue, which is the fulfilling of the Lawe, by his Spirit, that hee may make men labour to fulfill that which hee commandeth; and he bestoweth the grace of Illumination, by the Spirit of faith, that therefore faith might worke by loue, that which is pleasing vnto God.

The which, as long as it is not in Man, whatsoever hath remained in man written by the Lawe of Nature, without the Law of Faith, doeth not possibly saue him that doeth thereafter; because God doeth iustifie no man without Faith, neither can it purchase saluation vnto the workers, because that without faith it is impossible to please God.

Hebr. 11.

Wherefore the Law of Nature, by which a man preserueth the bond of humane Societie, without faith; if it bee fulfilled, cannot suffice to saue the Soule, as *Dines* would prooue. But that Law, by which a man knoweth, and lo-  
ueth

neeth God, by beleeuing in him; not by which a man growen proud, doeth challenge vnto himselfe good workes, or faith it selfe; but by which hee doeth with humble subiection, ascribe both his Faith, and his Workes, vnto God, who doeth worke them mercifully in him; for this is the nature of true faith; so to compose and direct a mans heart; That when a man heareth the precepts of God, *Idonari sibi quod precipitur poscat; Et cum in fide operatur, Fulgent. lib. de gratia Dei se ingiter adiuvare non ambigat.* He prayeth vnto God, to make him able to doe that which he commandeth; and when hee doth good workes as a beleeuer, he acknowledgeth, that hee is helped wholly to performe them by the grace of God. *In carn. Christi. cap. 27.*

But we say farther, That hee that doth not beleue, cannot haue any true vertues, as wee haue prooued before in part, and wee adde besides, that as faith without workes, is no faith, so workes without faith, are no workes: Saint *Jerome* saying, *Sine Christo omnis Virtus in visio est,* Without the faith of Christ, no vertue is faultlesse; yea, were they present, they could bee of no continuance. *In cap. 3. ad Galat.*

For if so bee, the threatning of Hell, the promise of Heauen, the exemplary liues of innumerable Saints, and all other meanes, which we can vse, can hardly among vs, who are Christians, preserue men in vertuous actions; what can wee thinke of those, who liuing in Infidelitie, and are destitute of these furtherances? But that they are so farre from being preserued in the practise of vertues, that it is not possible, but that they should become starke naught and vicious.

Therefore I conclude, That an innocent life, and vertuous actions without the faith of Christ, cannot suffice to saluation.

And I doe adde further, that good deeds being found in any one, who professeth Christ otherwise then the Scripture teacheth, and the true Church beleueth, are wholly vnprofitable, and no better then the forenamed false vertues.

24. q. 1. cap. ubi  
Sana ex au-  
gustino,

tues of Infidels: for *Ubi sana fides non est, non potest esse In-*  
*ferna*; there can bee no true righteousness, where there is  
no sound faith.

Lib. 4. de Bap-  
tismo.

Therefore let no man deceiue himselfe by confidence in  
an innocent and vertuous life, if hee die in a damnable and  
hereticall Religion, such as is Popery; heare Saint *Augu-*  
*stine* for a Summary; *Constituamus aliquem castum, continen-*  
*tem, non auarum, non idolis seruientem, &c.*

Say there is a man, who is chaste, continent, not coue-  
tous, no Idolater, giuen to Hospitalitie, to Almes, no mans  
enemy, not contentious, patient, quiet, haring no man, en-  
uying no man, sober, thriftie; but withall an Heretike;  
*Nulli utiq; dubium est, propter hoc solum quod Hereticus est,*  
*regnum Dei non possesurum*; No man doubteth, but for this  
cause onely, for that he is an heretike, hee shall not inherite  
the kingdom of God.

CHAP.

## CHAP. 3.

Declareth, that a good Intention or meaning toward God, anaileis not Hereticks, to preserve them from damnation, without the right knowledge of the true faith: where is proved, that Negligence and Ignorance, in matters of Faith, is damnable, which ought to bee expelled, and prevented by diligent reading, and examining of the Scriptures; with a detection, and conviction of the Popish political tyranny, in prohibiting the Laity, from the reading of the Scriptures: containing also an Apology for our Ancestors, of the Laity, who, (for the most part) dyed true Christians, under the domination of Antichrist, as is plainly proved at large; and that the estate of the Papists, who live under Protestant Princes, is damnable, unlesse they renounce Popery.

**T**He Second Motive, whereby men are perswaded to persist in their Natiue Religion, though false and impious; is the pretence of a good Intention.

They say; Whatsoever the religion bee, whereof they are unable to iudge, yet their meaning toward God in respect of his Service, is good; and God respecteth and accepteth the minde, and the Intention, which is sufficient to excuse them, rather then to entertaine another, wherein they may be deceived also, because they are not iudicious, to discern betweene truth and falsehood, in matters of faith, and subtilties of religion, and it is better to obey ignorantly, then to change religion doubtfully, so they meane well towards God,

I doe make this answer vnto such sencelesse soules.

That it is one thing to haue a Good Intention or meaning; another thing to haue a right Intention;

An Error may easily insert it selfe into a Good Intention, and so corrupt it, and howsoever in respect of the End, the intention may bee good, yet other Circumstances may marre the matter. A right Intention, is the working of our will; whereby it is proceeded by, diuine means vnto a good end; not of our own, but of Gods, and good.

From whence it followeth; That if the End in it selfe Good, be not rightly intended, neither the End is good; nor the Intention right; As a worke in it selfe euill, is not made good, by the good End, for which it is intended; as if one should steale, because hee

Rom. 3.

would relieue the necessitie of the poore, contrary to St. Pauls rule; *We may not doe euill, that Good may come of it.* So here, if the End be Good, yet if the meanes be not good, the deed must be euill; for Error and Ignorance spoyleth the matter, as the Lord speaketh, *Therefore my people are gone into captiuitie, because they haue no vnderstanding*: So we may say of Hereticks; They are chained by the Deuill, with the strong band of Blasphemy, because they are without knowledge and vnderstanding of the law.

Esay.

This is it which subuerteth Religion, when men are blinded in the choyce, and discerning the difference, betweene Truth and Falshood, erring from the right scope, to the infinite damage of their Conscience.

So the Iewes were perswaded, that they had done God a singular peece of Seruice, when they executed their woluisish ferity against the Christians.

With the like fury was Paul enraged against the Christians, persecuting them with menaces and threats, with a zeale of piety, but such as was erroneous, and not according to knowledge; it was not done with iudgement, and preconsideration of the cause, not by the impulsion of Gods Spirit, which God will haue tryed by his word, whither it be his or not.

Prouerb. 14.

And hence ariseth so many Errors in choyce of Religion, because men are destitute of Gods Spirit, which should secure and certifie our spirits of the Truth; *There is a way* (saith Salomon) *that seemeth right to a man, but the issues thereof are the waies of death*; Therefore ignorance of Gods law, is the ruine of true Religion; for, *Colere & amare, quem Ignoras, non potes*; Thou canst not worship and loue him, whom thou dost not know: zeale without knowledge, is a vehement course in the wrong way; wherein the faster thou dost runne, the farther thou goest astray out of the way; And as the Father saith, *Melior vel claudus in via, quam caesus propter viam*; It is better to halt in the way, then to runne swiftly out of the way.

August.

Serm. 15. de  
verb. Appli.

Though thou fire Iron neuer so hot in the Fornace, yet it will receiue no forme without the Hammer; light iudgement must guide the zeale of thy will, for the Will is blinde, and must be Directed by the vnderstanding.

Wherefore the Intention is not made good by the End, which

it



it propoundeth, but as the *Schooleman* saith, it must haue *Pedem Bonauens.*  
*Affectus, & oculum Intellectus*, the foot of Affection, and the Eye  
 of vnderstanding; the one in respect of the *End*; the other in re-  
 spect of the *Meanes* to be vsed to attaine to this *End*; And either  
 of these must haue his *Director*; the vnderstanding must haue  
*Faith*, the affection *Charity*. *Sup. 2. Schol. Dist. 41.*

Whereupon saith *Bernard*; *Two things concurre to the single-  
 nesse of the eye, Love and Truth*; The one will be *Lumen illustrans*, *Lib. de precept. & dispens.*  
 A light to shine, and shew him the way, the other will be *Veritas  
 adiuvans*, a power to strengthen and further him; for there are  
 two things necessarie for him, that will attaine to his iournies end;  
*First a light*, by which he may See; *Secondly right footing*: for  
 want of the first, the *Blinde* looseth his way: for want of the *Se-  
 cond*, the *Lame* doth not attaine to his iournies end.

Briefly, as *Bernard* saith, How can the Eye of the Intention be  
 single, with Ignorance of the Truth? Yea though a man loue God,  
 and doe euill Ignorantly: but he that wanteth neither good, hath a  
 true single eye: *Amorem boni, & cognitionem veri*, The loue of that  
 which is good, & the knowledge of the truth: if one faile, the whole  
 doth faile, for *Bonum ex causa Integra causatur, malum ex par-  
 ticularibus consurgit defectibus*; Good is perfected by a compleat *Scholast. ex  
 Dionis de diu.*  
 cause, but Euill followeth vpon the defect of a particuler. Here-  
 upon *Gerson* saith, that in the description of a *Right Intention*,  
 these two words, *Debitum & Debito modo*, must be taken *Con-  
 iunctim*, Indiuisibly together: But in the description of a per-  
 uerse, or corrupt Intention, these two opposite words, *Indebitum  
 & Indebito modo*, may be taken, *Diuisum*, Apart; Seeing either of  
 them apart, is sufficient to cause a corrupt Intention; for more  
 points are Necessary to the constitution of vertue, then of vice;  
 yea, the defect of one of those points, which concurre to the con-  
 stitution of vertue, is the change to vice; for to make a good In-  
 tention is requisite, an integrity in the End propounded, and  
 the meanes vsed. *nom. cap. 4.*

But thou wilt say, my good Meaning proceedeth from my  
 faith, and how can I be deceiued therein? Say it proceeded of  
 faith; But that faith is false, or rather it is no faith at all, because  
 false faith is not faith; for these words of the Apostle; *What ser-  
 uer is not of Faith is sinne*: be spoken of true not of false faith: *Rom. 13.*

Therefore it is not of true faith, that wee beleene that to bee Good, which is Euill, for it is false, and therefore a Sinne.

Whither therefore, thou dost thinke falshood to bee Truth, or Truth to be falshood, either is a sinne; for neither cometh of faith; therefore, that thou mayest not be deceaued in thy well meaning, thou must haue *Charitatem in Intentione*, Loue in thy Intention, and *Veritatem in Electione*, Truth in the choyce of thy Religion.

For if thou doest loue God, and yet doest not serue him according to the Trutin of his word; thou hast the zeale of God, but not according to knowledg; therefore thou art not excused, by doing that which thou doest beleue, ought to be done; for thy beleeve being euill, yea being no faith indeed, but a light rash Credulity, maketh thy purposes (like that wicked ones prayer) to be turned into sinne: and the deuill doth deceauue thee, by making thee conceit it to be faith; for as Pirats at Sea, are wont in the darke time of the night, to set vp lights, in places full of sandy shelues, and hidden Rockes, thereby to allure Passengers. (vnder hope of attaining to an hauen of Safetie,) to shipwraeke and destruction: Such is this light of false faith, kindled by the Spirits of the Ayre, not whereby they may saue the poore Sailers on the Sea of this world, and the flouds of this wretched life; but by which they may sinke them into the bottonlesse pit of hell and damnation.

In this respect, St. Paul saith, that *Satan transformeth himselfe into an Angell of light*, Therefore we that waite on the floods of this life, must not beleue euery light, vnlesse we fall among Heresies which ruinate the soule, while we purpose to reach the true Church, which is the pillar and ground of Truth.

So in matters of Faith and case of Religion, a man may intend the true worship of God, and yet commit Idolatry, as you Papists doe in your *ἀπολατρία*, or worshipping of the Sacramental Bread, which is meere Idolatry: therefore *Bonauentura* saith, that a man may be deceaued in his worship, *Nisi fiat secundum directionem, & regulam fidei*, If it be not done according to the direction and rule of Faith; for one may *De facto*, adore the diuell transformed into an Angell of light, intending it vnto God. Neither may his ignorance excuse him, for he hath a treble helpe assigned

Sup. 3. Sent.  
dist. 9.

assigned him to prevent error. First the prediction of the Scripture, saying, *Many shall come in my Name.*

Math. 24.

Secondly, prayer vnto God for inward illumination.

Thirdly, suspension of his Credulity, *For we must not beleene every spirit, but try the Spirits which are of God;* otherwise if he be an Idolater, he may be iustly taxed, *for worshipping hee knoweth not what.*

1 Ioh. 4.

Ioh. 4.

In vaine doe we beleue to attaine to the end of our Hope, if so be we are ignorant of the right way which leadeth thereunto; how much greater is our danger, if running a Contrarie or By-way, we will not be reclaimed, but goe forward therein presumptuously, notwithstanding, admonition and direction of cunning guides, whom we despise.

Which is as much, as if a man who is drunke, should thinke himselfe to be sober, and doe all as a drunken man doth, and yet thinkes himselfe to be sober, and would be so accounted by other: Such are they, who being ignorant of the Truth, haue a seeming shew or shadow of the same, and doe euill as if it were good, and runne on to destruction, as if it were to saluation; yea, and binde themselues by their supposed knowledge, to persist in their ignorance and error, reiecting the meanes of Reformation, saying with the wicked, *We will none of the knowledge of thy wayes.*

Iob. 21.

O bloody deuotion, sprouting from that Hel-bred Ate, which made the Heathen to sacrifice their sonnes and daughters to the deuill, and causeth the like in you, that are deuoted vassals to the Pope, in respect of your soules and your children also, who may truly cry out against you, *Parentes sensim parricidas*, wee haue found our Parents, the murderers of our Soules; for preuention whereof St. Iohn (as I haue said) would haue vs try the spirits, *whither they be of God;* if through negligence to examine, and finde out the truth, thou art deceiued, the fault is in thy selfe, for as Chrysostome saith; *They cannot excuse themselves from condemnation, who had meanes to finde the truth, if they had a desire to seek after it, for if the truth be the saluation and life of them that know it, Magis debet queri, quam querere*, It ought rather to be sought for by other, then that it should seeke after vs.

Cyprian.

Homil. Sup.

Math.

And surely Negligence in learning the Grounds of Christian Faith, is the chiefe cause that suffereth Man to fall into error,

when men are carelesse to seeke after Gods helpe, therefore they are worthily depriued thereof; is not he worthy to haue his house darke, that shutteth vp the doores thereof, and the windowes, against the bright beames of the Sunne, which would enlighten it?

Ephes.

Such persons must know, that faith is not *Naturall*, but proceedeth from the Election of Gods goodnesse, and is *Donum Dei*, the Gift of God; for were it *Naturall*, all men would hold the selfe-same Faith, nor should there be so great dissention about it, as we see at this day; therefore it is to be sought of God; and therefore as the Sunne is not to be seene, but by his owne light; So the Sunne of Righteousnesse, whereby the day spring from an high hath visited vs, is not to be seene, but by the light of Gods grace; But because many are rebellious against this light, therefore they are wilfully blinde.

Another cause, is Auerfion of the vnderstanding from those things which are to be beleueed, and from those which might induce them to beleuee them, and conuersion vnto Error; for as hee that hath his eyes turned from those objects, which he should behold, and turned vnto other, in that Auerfion cannot see what hee should; Such are those, who embrace false opinions, and damnable Sects, with such contumacy, that they will not vouchsafe to thinke or heare of the contrary, and stand out with so great an hatred against those, who hold the truth, that they will not so much as giue eare to their Arguments; but resist the holy Ghost, who speaketh by their mouth; of which sort of men Salomon spake truly; *A foole hath no delight in vnderstanding, vlesse thou doe st foorth him in the concepts of his owne heart; as the vulgar translation hath it.*

Prouerb.18.

Lib. 1. contra  
Eutichen. fl-  
sim sub. Jnit.

For as *Vigilius* saith, *Mans minde being before poysoned with the error of false opinion*, is growne obstinate against the entertaintment of the truth, nor will yeeld to any testimony bee it neuer so Authentickall; for it had rather maintaine a false conceite, where-with it is once infected; then renounce it, though it bee reputed with neuer so good authority.

Tit. 3.

Therefore *St. Paul* holdeth such *Incorrigible*, and not to be dealt withall, who after the first and second admonition, persist obstinate, and censureth them condemned, even by the verdict of their owne conscience;

conscience. He that seeth an imminent danger, and runneth vpon it, is the cause of his owne destruction; or if a man would goe vnto a place, and knoweth not the way which leadeth thereunto; but hauing a conuenient guide to direct him at hand, enquireth not the way, is not the cause of his going astray, to bee imputed vnto himselfe? If thou seest a Stranger or blinde man, to goe out of the way, thou art bound to recall him, and direct him aright, and to deliuer him from danger, much more thy selfe.

Wherefore that Negligence in not seeking the way of truth and saluation, is culpable and damnable, neither may you pretend Ignorance; For, *God gaue his diuine precepts to this end, Ut homo de Ignorantia excusationem non habeat*, that Man might not pretend Ignorance for an excuse. *Aug. lib. de Gra. & lib. arb.*

But say that a man should fall among two Doctors of contrary profession; the one, an *Orthodoxall Christian*, the other a *Popish Hereticke*, and bee not able of himselfe, to iudge whom he should beleeuē, would God require at his hands, that he should diuine which is the true Faith?

I answer, that in this case, he must implore Gods helpe, as *Augustine* saith, and earnestly intreat him, that he would enlighten his heart and vnderstanding, to that part of the contradiction which is true and acceptable vnto him; and we may presume, that God in his mercy will open vnto him that so knocketh, and that (if his negligence in seeking after the truth, or some other foule Sinne hinder not) God will so worke in his heart, that hee shall not giue way vnto error, for *God proserueth them that loue him*. *Extra de spons. cap. iuuenis.*

Otherwise, if he feare to bee perplexed, hee must follow the counsell of the Law; *Semper in re dubia, securior & tutior pars est eligenda*; in euery distresse by scruple or doubt, we must cleaue vnto that part, which is most secure and safe.

But the Religion of the *Protestants* is the most safe for the Soule, especially in the fundamentall point of *Iustificatiō*, as their best Diuine after long cauillation confesseth in these words. *Prop-ter incertitudinem Iustitiae propriae, & periculum inanis gloriae, tutissimum est; fiduciam totam in sola Dei misericordia, & benignitate reponere*; Because of the vncertainty of our owne righteousness, and the danger of vaine-glory; it is the safest way, to repose *Bellarum lib. 5. de Iustificat. Cap. 7.*

our

30  
our whole trust in the alone mercy, and loue of God.

The which, when he proued to be true by many testimonies of the *Fathers*, he concludeth his Chapter with these words following; *His accedit ratio manifesta, &c.*

And reason confirmeth the former position; for (saith hee) Either a man hath true merits, or else he hath not; if he hath not, he is dangerously deceaued, and seduceth himselfe by trusting in false Merits; for they are false Riches, which hinder the true Riches; But if he hath, he loseth nothing thereby, in not trusting in them but in God only; for God knoweth them well, and considereth them, and will not suffer them to be vnrewarded.

To this purpose, and almost in the same words speaketh *Rossensis* in his Booke *De fide & misericordia Dei*.

But aboue all, that we might be vnexcusable, God hath assigned vnto vs a certaine remedy to preuent error and heresie, whereinto we might be seduced by false teachers; and that is, Conseruence with the holy Scriptures.

Ag. 17.

Thus the *Bertheans* daily searched and examined the Scriptures, to know whither that which *Paul* and *Sylas* preached were true or not; *Chrysostome* expounding these words; *When yee shall see the abomination of desolation standing in the holy place, saith, That Christians that would be secured of the true faith, are commanded to flye to no other thing, then vnto the Scriptures.*

*In lib. 3. in  
Epla. ad Ephes.  
cap. 4.*

Our Lord said, that the *Sadducees* error sprang from their Ignorance of the Scriptures; for which cause *St. Ierome* would haue vs reade them diligently, that like cunning exchangers, we may bee able to discerne good coyne from counterfeit; for as another saith, *They who are conuersant in the Scriptures, cannot be deceiued by any meanes, for they are the Lanthorne, whereby the thiefe is descryed.*

*Theoph. Sup.  
cap. 15. Luc.*

The abridging hereof from the people, hath beene in all ages, the cause of ruine of Religion.

Luk. 17.

Our Saviour chargeth the *Lawyers*, that they tooke away the key of knowledge, they would not enter themselves, and hindred other who would enter into the kingdome of heauen; On which words saith *Lyra*, *Similes sunt Doctores Ecclesia*, speaking of his owne time: Such are the Doctors of the Church, who hinder the vnderstanding of the truth, which is necessary vnto Saluation,  
with



with strange and curious words and opinions.

The Doctors and Teachers in the Romish Sinagogue, (where Satan dwelleth) imitating the aduice of *Varrs* the Hea-then Philosopher, preach vnto the simple credulous people meere falsehoods, and shut vp the truth *Inter parietes scholarum*, within the precincts of their Schooles to be disputed of, though by their disputations, they neuer attaine vnto it; Neither will they suffer the people to search any farther, or to seeke for the truth, least they should forsake their damnable false-  
hoods.

And this was an old pollicy of the Pagans, whereof saith *Lib. 5. de insti.*  
*Lactantius*, *Hinc fida silentia Sacris instituta sunt, ut nesciat tia. cap. 20.*  
*populus quid colat*; Cunning fellowes silenced Men from ac-  
quaintance with sacred matters, that the multitude should not  
knowe what they worshiped.

In what a miserable case are such people? who belieue they  
knowe not what; not beeing able to giue a reason why they  
should be perswaded, but flye onely to the Iudgement of their  
Auncestors; that they were wise, and hang on the opinions of  
their seducing teachers, that they approue, they knowe what  
is best, and consequently bereaue themselves of their senses, &  
rob themselves of reason, while they giue credit to their errors,  
and thus being wrapped vp in ignorance, they know neither  
themselves, nor their Religion; But like the poore seduced  
people in the time of *Arianisme*, *Credunt, quod non credunt*; *Hillar. ad*  
*Intelligunt, quod non intelligunt*; They belecue without faith, *Constant.*  
they vnderstand without knowledge.

This is no faith, but Folly, not effectuall to Saluation; but  
bringing certaine damnation; *Constat fidem stultam non pro-* *Aug. in quest.*  
*desse, sed potius obesse*; It is certaine, that foolish faith doth not  
proffit, but rather hurt; yet this is the thraldome of the poore  
people, who belecue this deceitfull opinion, that, *Minore* *43.*  
*saluantur in fide Maiorum*; The ignorant Lay-people are fa- *Bellarmin. lib. 2.*  
ued by the faith of their learned Priests, bee their faith meere *de Justific.*  
falshood, whereof saith the great *Cardinall*;

*In per obedientiam, &c.* Thou canst not be deceived by thy  
obedience toward thy Prelate, whom the Church doth beare, *Cusa. lib. 6.*  
yea, though he command other things, then he ought to doe; *Excitat.*  
G vnreasonable

unreasonable obedience, is the most sound and perfect obedience, that is, when you obey without asking a reason thereof, as a beast obeyeth his master.

From whence you may gather, that they repute you of the Laitie, to be no better then brute beasts; and therefore say they, *Pearles are not to be cast unto them, because they be swine, nor holy things, because they be dogges.*

*Obiect.*

But you will obiect and say, our Teachers are as learned and as iudicious, as yours who are Protestants; and therefore it is likely, that they should know the truth, and consequently they would not teach vs falsehood, contrary to their owne knowledge; and if so they should doe, and we through simple credulity and obedience toward them as our Pastors, should entertaine and beleene it, we are excused.

I answer, that I confesse and know, that many of the most learned of your Clergie, who haue more curiously examined the Mysteries of Religion, then your ordinary Scribes, haue had the right knowledge, and true vnderstanding in many points of faith, and those fundamentall, which is manifest, in that they haue held many contradictions, against the common Tenent of their Synagogue, their conscience vrging them to no lesse, yet through feare they haue reuered all, with submission to their Synagogues censure, and partly for couetousnesse, partly fearing they should lose the vaine glory of the world, they haue hidden the truth, and laboured by fraudulence, to peruert the genunie sense of the Scriptures.

Math. 23.  
Chrysost. apud.  
Alexand. in  
destr. vitiorum.  
lib. 6. cap. 79.  
Ex. homil. 41.  
operis Imper.

Thus dealt the Scribes and Pharisees, who did shut up the kingdome of heauen before men; vpon which words saith Chrysostome, *Christ would shew that the Priests of the Iewes did all for couetousnesse sake*; Who did certainly know the comming of Christ by the Scriptures: But they considered that if Christ had bene beleueed, the custome of offering Sacrifices had bene extinct, and the Sacrifice of righteousness had preuailed, and therefore by peruerse interpretation, they shut vp the Gate of the law and the Prophets against the people, who spake manifestly of Christ his comming, that they might separate men from the faith of Christ, fearing least happily if Christ were beleueed, they should be defrauded of their Sacrifices;

for

for they rather desired that the law continuing, their Sacrifices should be in vse, by which they were enriched; And not God; for when the law ceased, the sacrifices of Righteousnesse should come in vse, with which God is delighted, and faithfull men are magnified.

The holy Scriptures are called the kingdome of heauen, because the kingdome of heauen is laid vp in them; The Gate, is the faithfull vnderstanding of them; the Preachers, are the Porters vnto whose fidelity the word is committed, to teach & expound the Scriptures, & it followeth: How did the Priests shut vp the Scriptures, *Aliud pro alio Interpretantes*; by expounding one Sense for another; as where *Esay* saith; *Behold your God commeth with vengeance, euen God with a recompence; hee will come and saue you; then shall the eyes of the blinde be lightened, and the eares of the deafe be opened, &c.* These should be the signes of the comming of Christ.

When as therefore afterward, Christ did heale the dumbe, and the deafe, the *Iewes* out of a peruerse excogitation said; *This man casteth out deuils no otherwise, but through Belzebub* Math. 12. *the Prince of Devils*; That they might turne away the people from beleeuing in him, or else they did shut vp the Gate of the truth, when they made this Decree, *That if any called him the Sonne of God, he should be cast out of their Synagogue.*

Vpon which words of *St. Chrysostome*, a right learned and zealous Diuine, who liued about 200. yeares since here in England, maketh this Inference of the like abuse, practised by the Clergie of his time, saying; *Sic & modo Sacerdotes claudunt Ianuam veritatis, sciunt enim, quoniam si manifesta fuisset veritas, eorum Ecclesia non esset*; Thus doe the Priests in these dayes (saith he) shut vp the gate of the truth, for they know that if the Truth were made manifest, their Church should haue an end, and they should fall from Priestly dignity to popular vility.

And this is the reason, why they keepe the Laitie in grosse ignorance, least they discerning the Truth, should relinquish their damnable politicke heresies, whereupon the ruine of *Baal*, and his *Epicurish Priests* must ineuitably ensue.

For most of the substantiall and accidentall parts of their Religion,

Iob. Rawlins.

Sci. quadragesimali. 94. A.

Religion, is nought else, but a fardell of blasphemous absurdities, inuented by coufening mates, to deceiue the simple people of their money; as is manifest in those of *Purgatory* and *Pardons*, of which saith one of your owne Writers; *Videmus enim in dies, quod ex spelunca indulgentiarum procedunt latrones*; We see that theeues come out of the denne of pardons daily, who preach false things vnto the people, to drawe their money from them, who with their cunning wlt, make a net to take flyes, that is money; The like complaint is made by their owne Writers concerning the Masse, pecuniary satisfaction, Reliques, &c. as vpon iust occasion shall be declared. But in this houre of theirs, and this power of darknesse, what shall the people doe? If the blinde shall follow these blinde guides, they must fall with them into the ditch.

Math. 22.

Romil. 49. in Math.

Therefore our Lord hath forwarned, what is to be done to preuent this danger; where he speaketh of that *Abomination of desolation* spoken of by *Daniel the Prophet*, that should sit in the holy place; by which he meaneth *Antiebrist* and his *Heresies*, as the *Current of the Fathers* expound it; hee annexeth an admonition in the words following; *Then let them that are in Iudea, flye vnto the mountaines*, saith our *Sauour*; which words are thus expounded by the golden mouthed *Chrysostome*; *Idest, qui in Christianitate sunt, fugiant ad Scripturas*, &c. That is, let those who liue in Christs Church, flye vnto the Scriptures; The Mountaines signifie the writings of the Prophets and Apostles.

Our Lord knowing the confusion that was to ensue in the last dayes, therefore commandeth, that Christian men that beleeue in him, and desire to be established in the true faith, should betake themselues to nothing else, but vnto the Scriptures, otherwise if they haue regard vnto ought else, they shall be offended and perish, not vnderstanding what is the true Church; Therefore if any one be deceiued in his Religion, it commeth to passe through his owne negligence in the faith, because he is carelesse to vnderstand the faith, which is made manifest in the Scriptures, and consequently is vnexcusable, especially those who liue in such places, where Gods word is presented vnto them, but they shut vp their eyes against the light.

light thereof. Neither can they pretend feare of heresie; Seeing the Scriptures cannot deceiue any one, nor neuer did, who did reade it to the end hee might serue God the more truly, and demeane himselfe toward his neighbour the more charitably, and order his owne person the more soberly and chastly.

Therefore it is to be feared, that the State of those *Papists*, who liue in this kingdome and other countries, where the *Romish Inquisition* is exauthorized, is damnable; for here Christ speaketh vnto you, and you refuse to be acquainted with the knowledge of his wayes; and therefore your good meaning cannot excuse and defend you, but your *Wilfull affected Ignorance* will accuse and condemne you, for no ignorance doth excuse in those things which a man is bound to belecue and know.

But you will object; why should we doubt of our selues, liuing and dying in the *Romish Religion*, seeing our *Forefathers* who departed this life in the same, are (as wee hope) sau'd, who had they beene *Heretickes* must necessarily haue perished; And you say the *Romish Religion* is heresie.

Obiect.

For an answer; let vs consider, that, not euerie one that beleeueth some points of religion, whereunto they are bound in an hereticall Church, is presently censured to be an hereticke, vnlesse he doe willingly assent, to such particular Articles of their beleefe, which doe derogate from the vertue of Christ his Crosse, (which is the sole hope of the Christian) either directly, or by consequent; if he keepe the Foundation whole, and hold no particular error in matters of faith against the Truth, manifested to his conscience; There is no doubt of him, but through Gods mercy he shall be safe; But such were the farre greater part of the Laity in the time of *Poperie*; of whom no more was required to be knowne in matters of faith, but only the Lords Prayer, the Creed, the Decalogue, the saluation of the blessed Virgin, and a generall superficiall knowledge of the Sacrament of Baptisme, and the Eucharist: and that of Penneance and obedience to the Church; Though they neuer knew what other points the Church commanded, or beleened *Explicite*; they were prohibited from Inquisition, into farther particular

subtilties

Subtilties of Diuinity, which were to be deduced out of the precedent heads; which was a great meanes, through the mercifull prouidence of God, for the preferuation of the people, who by the knowledge and beliefe of these particulars, might haue perished, as well as their great Masters. So that it pleased Gods goodnesse, by that *imposed ignorance*, to preserue them from fundamentall errors, and by their *simple credulity*, and *implicit faith*, in the principall of the fore-named points, to giue them saluation; *whereas their subtill Schoole-men, and learned Diuines*, who disputed and broached many blasphemous absurdities, ranne headlong to hell.

Irenaeus lib. 2.

2071. In eccl. cap. 45

For as that *Ancient* said; *Melius est ergo et utilius, Idyotas et parum scientes existere, et per charitatem proximum fieri Deo, quam putare multum scire, et multa expertos in suum Deum blasphemos inueniri*: It is better and more profitable to be No- uices, and haue but a little knowledge, if by loue wee become nigh vnto God, then to thinke you know much, and are expert in many things, if withall you be blasphemous against God.

Idem lib. 3.

cap. 4.

Infinite such persons were saued in the *primitive Church*; They acknowledged one God onely, and the same their Creator, whom *they were to worship*, and that *they were redeemed by the blood of Iesus Christ*, in whom alone they reposed all their hope, and confidence, and renounced all that was against this doctrine.

Such was the faith of our fore-fathers in the dayes of Popery, they were not acquainted with the heresies of their Doctores and Teachers, but died in this confession. *Viz.*

*That they reioyced, that they dyed in the faith of Christ, that they confessed that they did not leade their lines as they ought to haue done, and that they lined so wickedly, that they merited eternal death; that they were penitent for the same, that they resolved to amend, if they did liue any longer; that they beleueed, that Iesus Christ the Sonne of God, was borne of the glorious virgine Mary; That he dyed for them; and that they gaue him thanks for these benefits; and that they beleueed, that they could not be saued, by any other meanes, but onely by his death and passion; and in this confession, they commended their soules into the hands of Almighty God, and died securely.*

This



This Confession is annexed by a learned man, vnto *Roffensis* his Booke, *De fide et misericordia Dei*, with a preface prefixed by the publisher, wherein he doth thus censure it:

*Impressus est  
Iste liber Co'on  
apud hared. Ar.  
nol. Birckmanni  
1556.*

*Certe hanc formulam legenti, admiratio quadam subiit diuina bonitatis, ex qua sane perspicere licet, doctrinam de meritis et intercessione Christi quamuis fortassis non nihil deformatam, et obsecratam (quod certe nemo inficiare poterit) non tamen penitus, quod nonnulli falso putant, oppressam atq; extinctam fuisse; cum diuina prouidentia factum sit, ut tempore maxime necessario, nempe sub exitum huius vite, hoc exiguo interrogationum fasciculo, totius Evangelica et Apostolica doctrina sordibus contaminata proponeretur, atq; exhiberetur; quo factum esse non dubio, ut innumera anime diabolo crepta, regno Dei sunt vindicata.*

In English thus.

Surely he that readeth the forme of Confession, must needs wonder at the goodnesse of God; out of which we may plainly perceiue, that though the Doctrine of the Merites and Intercession of Christ, was happily much depraued and obscured, (which surely no man can deny) yet it was not wholly extinct, and oppressed, as many falsely imagine; whereas God did so provide, that in a most necessary time, namely immediately before death, the vertue and efficacie of the whole Doctrine of Christ, and his Apostles should be propounded, and exhibited pure, sincere, and voyd of the pollution of strange doctrine; whereby it came to passe, I doubt not, that infinite soules were deliuered from the diuel, and gayned to the Kingdome of God. For farther euidence hereof which may satisfie the most curious; Read *Sacerdotale Romanum Tract. 5. part. 1. cap. 13.* in the Title *Visitatio Infirmorum*.

For a Summary of this point, heare what *Iohn Wickleffe* saith hereof, in his time, being the height of Popery.

Now (saith hee) a fewe poore men and Ideots in comparison of Clarkis of Schole, moune haue the trueth of holy Scripture, ayens many Prelatis and religious, that beene yeuened to worldly pride, and couetis,

*Introduci scriptura  
cap. 10.*

tis,

tis, simony, hypocrisie, and other fleshly sinnes, most sūben these poore men desire only the trueth and freedom of the holy Gospell, and holy Scripture, and accepten mans law and ordinancis, only in as mych as they beene grounded in holy Scripture, eyther good reason, and common profit of Christen puple; and worldly prelatiss, and seinid religious, grounden hem on sinfull mens statutis, that sownen pride, and couetise, and letten the truth and fredome of goddis lawe to bee knownen, and bringin Christen puple in endles thraldome, and great cost.

Moreouer, it is certaine that they misliked, and complained against many abuses, in doctrine, and manners, then abounding in the Church of Rome; This is plainly apparent, by the sundry complaints of diuers Emperours, States, Kings, Nations, and people, made for reformation in all ages since the first Apostacie: No man can doubt hereof, who will conuerse with the Councils, and Ecclesiasticall Histories of those Ages.

Againe, it is certaine, that many of them laboured to gayne the knowledge of Truth, by procuring vnto them the vse of the holy Scriptures, translated into the Mother tongue, by reading whereof, they might finde the right way vnto saluation.

This is plaine by the wordes of Iohn Wickliffe, who in a Booke of his, called the *Introductory to the Scriptures*, saith; *For though couetous Clarkis bene wode by Simony, heresie, and many other sinnes, and despiisen and stoppen Holy write, as much as they moune; yet the ignorant puple cryeth after holy writ, to kun it with great cost, and perile of bere life, (and saith) That he himselfe had translated the Bible into English to saue mens*

*Impressus est iste  
liber Londini  
per Robertum  
Cromley Ido-  
mate Anglico,  
in quo et ab au-  
gure conscrip-  
tus est. Anno  
Dom. 1550.*

mens soules (and faith) that *Bede* translated the Bible before him, and King *Alured* the beginning of the Psalter.

But you will say; They might read long, but all in vaine, seeing they did not vnderstand, wanting an Interpreter; which could not be had in those dayes, when the Clergy detested that liberty in the Laity.

I answer, partly with St. *Ieromes* words, (who I thinke foresaw your time of the power of darknesse) who speaking of the Christian people deceived; saith, *That they should at length repaire vnto the Mountaines of the Scriptures, and if they shall finde no man to teach them, yet the good desire of the people, should be well accepted of God, and the negligence of their Masters, should be openly reprov'd.* *Ieron in Hæ-  
burn cap. 3.*

But thanks be vnto God, he reserued Priest and people in no small number vnto himselfe, who neuer bowed their knee to *Baal*, to teach and beleue the truth.

If I should name those of the Clergy, whose workes I haue read, not of the ordinary ranke, but such who were eminent for learning, iudgement, sanctity, and Ecclesiasticall dignity, who euer since the first *Apostacy* of *Boniface*, from the auncient Apostolicall humility and verity, to *Antichristian* pompous pride, and heresie, impugned in their Writings, their foule blasphemous, and Idolatrous vnheard of fallacies; I should be tedious; But I referre the Reader for breuity sake, to *Illyricus his Catalogus Testium veritatis.*

As for the Laity, there is no doubt, but they were many, because such famous Masters, could not be without many Disciples; and Histories confirme so much vnto vs; yea, a *Papish Inquisitor* confesseth, that there haue beene *Waldenses*, euen from the time of the Apostles. (He meaneth such who professed those Articles of Religion, which *Valdus* and his followers maintained:)

Which at this day the *Protestants* know, beleue, and defend, maugre the malice of *Antichrist of Rome*, his *Locusts* and *Scorpions*, which we hope shall in short time be entertayned by other noble *Nations*, who as yet sit in darknesse, and in the shadow of death; which God graunt for his mercy sake, that it may take effect, to the aduancement of the glory of *Christ*.

the confusion of Antichrist, and the saluation of their soules, who shall embrace the same.

Homil. 36. in  
Genes.

Yet say, that there were infinite, who though they earnestly sought after such Teachers, but could not finde them, by reason of their rarity in those dayes; yet we must not doubt, but that they might haue sauing knowledge abundantly by Gods grace, and their industrious reading of the Scriptures; for as *Chrysostome* saith; *Fieri non potest ut is qui diuinis, &c.* It is impossible, that hee who doeth seriously, and zealously study the Scriptures, should bee alway forsaken; for although wee haue not mans instruction, yet the Lord himselfe descending into our hearts, enlighteneth our minde, infuseth his beame into our vnderstanding, discouereth hidden mysteries, and teacheth vs those things, which wee know not, one-ly if wee will apply our selues diligently thereunto also; our *Sauour* confirmeth it vnto vs. *Aske, and you shall haue; Seeke and you shall finde; Knocke, and it shall bee opened vnto you.*

Math.

But say; that such should erre in some points which they held with their Teachers; they must neuer the sooner be censured Heretickes for that cause; for as the *ancient Canon* saith:

24. 9. 3. Dixit  
Apoſt. 11.

*They are not to be reputed heretickes, who are seduced not by their owne, but by others boldnesse into error; For, Qui sententiam suam quamuis falsam atq; peruersam, nulla pertinaci animositate defendunt, &c.*

They who doe not stubbornely defend their opinion, though it be false, and peruerse; especially if it be such a one which themselues haue not broached of bold presumption, but such as they receiued from their seduced and deceiued Aunc-  
stors; If they seeke after the truth with carefull diligence, being ready to subscribe therewito, when they haue found it: *Nequaquam sunt inter haeticos deputandi*, are not to be censured as Heretickes.

Out of the premisses, I inferre this conclusion. *Viz.*

*That there was great difference betweene the State of our fore-fathers, who lived in that time of blindnesse, and yours, who live in this age.*

They

They sought after the Truth, when it was locked vp from them.

You behold it presented vnto you, and neglect it :

They were in darknesse, and desired the light :

You liue where it shineth, and yet you shut vp your eyes against it.

They were subiect to the rack & torture, for seeking after it :

You haue the peace of the Church, ready to receiue you ioyfully, and yet you despise it.

They wanted ordinarily helpes to further them in knowledge, and yet followed after it.

You haue all outward meanes, and opportunity to solícite, dispose, and direct you thereunto, (Oh that you had Gods grace inwardly in your hearts also) whereof as yet you are destitute, and yet you reiect it.

And therefore they (as wee doe hope) haue receiued from Gods mercy the Kingdome of heauen, which they so earnestly sought and desired.

But you (as wee feare) for your yngratefull obstinacy, (if you doe not come out of *Babylon*) cannot auoyde the torments of hell, which you haue iustly deserued.

Therefore if you will be secure of saluation, imitate your Ancestors in diligent Inquisition of the truth, and pretend not a good intention to protect your negligence; for you deceiue your selues, you must know, that if you will make your intention sufficient to saluation, you must extend it; for, *Hoc est ad Deum tendere, semper cum per desiderium quarere, et per cognitionem inuenire*; If your intention be directed vnto God, you must not cease to seeke him by desire, and you must not leaue off, vntill you haue found him by knowledge.

*Hug. de Sancto  
vict. lib. 1. de  
Archa Noe.*

Our Saniour tolde the *Iewes*, that the complement of true liberty, consisted in abiding in his word, which would make them know the truth; and that truth should set them free; For the knowledge of the truth, is the knowledge of that, by which a thing is truly that, which it is; And this is the Art and wisdom of God, propounded in the word of God, it is the beginning of all truth, vnto which, whatsoever is squared, is certainly true; whatsoever declineth from this line, is falshood, and exthralleth

*Ioh. 8.*

vnto Satan; Therefore we must apply our beliefe to this line, if we would not be deceaued; if we seeke not the truth, so earnestly as we ought, we are vnexcusable, because we did not vse such diligence as God requireth.

Therefore that Man should not erre, God hath giuen him as well the *Understanding*, as the *Will*: so that the *Understanding* is as much bound vnto God in his operations, as the *Affection*; but it is neuer lawfull for the *Affection*, to loue the contrary vnto God, or to those things which concerne God; Therefore in like manner; it shall not be lawfull for the *Understanding* not to belecue in God, or belecue in any other manner then he requireth.

*Aug. Serm. de tempore. 145.* Nemo de Christo credat, nisi quod de se credi voluit Christus, saith *Augustine*: No man may belecue other matters of Christ, then such as he would haue men beleue of him: Thus much

*Socrat. apud Aug. lib. 1. de consens. Euangelist.* knew the Pagan; That euery God would be worshipped after his owne will, and not after the will of the worshipper; and God requireth it; ye shall not doe euery one what seemeth good in his owne eyes, but that which seemeth good in the eyes of the Lord.  
*Deut. 12.*

Whence it appeareth, that the *Understanding* hath a law giuen vnto it, and limits in his operations; and that it is limited what to beleue; or what to know, or to be ignorant of, and that *Ignorance* in some matters is damnable, as *Credulity* in other, and that neither doth excuse from damnation; and consequently, That a good *Intension* is not sufficient vnto saluation, vntleast it be rectified by knowledge, and therefore is no protection for such, who professe a false Religion.

*Dist. 37. Cap. Non omnis ex August.*

And take this for a *Corallary*; *Non omnis immunis est à peccato qui Ignorat, &c.*

Euery one that is ignorant, is not free from punishment, for happily that ignorant man may be excused from punishment, who could not finde what to learne; But they cannot be pardoned, who hauing meanes to learne, did neglect to employ their diligence to attaine vnto it.

CHAP. 4.



## CHAP. 4.

Proneth, that an erroneous Conscience is no sufficient bond, to oblige a man to persist in a false Religion, as the Papists teach, but such a conscience ought to be deposed, reformed or abandoned, and altered according to the rule of Gods law; and therefore the case of those Papists who are trained up in blindness, is miserable and lamentable.

**T**he Third Motive obligatory to persist in a false Religion, vnkowne, is the Conscience, which may not be contradicted.

Let vs therefore consider, how farre we are bound to follow the informations thereof; and Whither an erroneous Conscience bindeth vs, as the Papists teach.

Aquin.  
Bellarm. lib. 5.  
de gra. & lib.  
arb. cap. 10.

The Conscience therefore vrgeth, to those things which are either *Secundum legem Dei*, agreeable to Gods law; or *præter legem*, different from the Law, or *Contra legem*, contrary to the law of God.

In the First sort, which are agreeable to the law of God; Questionlesse the Conscience bindeth, Simply and Vniuersally, because that with it, a man is bound by the law of God, and the Conscience which agreeth with this law, sheweth it is bound.

In the Second sort, the Conscience doth binde, as long as it vrgeth a thing of that kinde to be done; so that a man is bound either to depose his Conscience, or else to fulfill what it commandeth to be done.

As for example; my Conscience telleth me, that I must vse the Ceremonies of the Church, in the execution of my Ministeriall function, not only because they are inioyned by the Church; but because my Conscience enformeth me, that they ought to be vsed, in as much as they are not contrary to Gods word, but also edificatory to the sumples; knowing also that so the case standeth with man through the providence of God, that no humane Actions can be rightly and orderly performed,

without a kinde of Ceremony; that is, that they be done in their due place, time, and forme; for otherwise they doe binde my Conscience vnto them vnder penalty, not only of *Schisme*, but of *Heresie* also, for the *Churches* authority maketh them *Necessary*, in respect of my obedience, in which sense the Bonavent. sup. Schoolemans rule is true; *Conscientia habet virtutem ligandi*, 2. sent. dist. 39. in his *qua possunt aliquo modo bene fieri*; The Conscience hath power to binde in those things, which may any way bee done well.

In the *Third*, which are *Contrary to Gods law*; Conscience doth not binde, to doe, or leaue vndone; but it is bound to *depose it selfe*; for in as much as it erreth against Gods lawe, it putteth a man out of the estate of Saluation; and therefore it must be deposed, or abandoned. For whither a man doeth what it cominandeth, or not, he sinneth; *First*, if hee follow his Conscience, in that which is against Gods law, he Sinneth; But if he doe against his Conscience, he sinneth likewise, not in respect of the Act, but of the manner of it, for his Conscience telleth him, that he doth against Gods law, though indeed it be pleasing vnto God; for *All that is not of Faith is sinne*; for though it be good which is done, yet let the Actor constantly perswade himselfe, that it is euill, he sinneth, because God respecteth the minde of the Doer, more then the deed.

Neither can you say, that such a one is simply perplexed, because he had a way to auoyd it, *By deposing his erroneous Conscience*; which if he doth not, he is perplexed by his owne fault: and if he be not able to iudge of such things by himselfe, because of his ignorance, he must consult with the learned and godly: So that, *An erroneous Conscience bindeth*, but not as a right Conscience; for it bindeth not to doe that, which it informeth contrary to Gods law, though it beleue it doth all according to the law, for then it should binde against the law, and consequently a man should be bound to doe against the law, when as the law bindeth to the performance of it; So that a man should be bound at the selfesame time, *Ad opposita impossibilia*, two contraries, which cannot stand together, which is a grosse absurdity.

Therefore

Therefore an *Erroneous Conscience* is bound to *depose* his error, not by the bond of Conscience, which doth imitate this, because it is thought not to erre, but by the bond of *Gods Precept*, which saith; *Ne demoreris in errore*; Abide not thou in Ecclesiast. 17. thine error,

Neither doth God accept the Obligation made by an erroneous Conscience; for as the *Schooleman* saith, *Nullus debet facere quod illicitum est fieri*; No man ought to doe that which is unlawfull to be done, therefore that which is unlawfull cannot abide; But an *erroneous Conscience*, doth intimate that to be done which is unlawfull; therefore it cannot binde; But in such, *Conscientia ipsa peccatum est*; Such a Conscience it selfe is Sin. *Bona v. ubi supra.*

For who doubteth, that a man is not bound to follow his Conscience, when it vrgeth to that, which is against Gods law; and howsoever it be true, that *Conscientia est lex Intellectus nostri*, the Conscience is the law of the vnderstanding, yet it is not the *Supreme law*, for there is an other law about it, viz. The law of God, and therefore when it is said, The law bindeth vs vnto all, whereof it doth informe vs; it is true, as long as this *Inferiour law* informeth vs nothing, that is contrary to the *Superiour law*; which the Conscience often doth; but indeed such is no Conscience, but a meere error of phantasie.

Rightly said *Augustine*; *Inferioris potestatis preceptum non obligat, si contrarium sit precepto potestatis Superiores*, &c. *De verb. Dom.* The command of an inferiour power doth not binde, if it bee contrary to the command of an higher power, as if the Deputy should command something, which the Emperour should controule. When therefore the Conscience erring, doth intimate any thing contrary to the Precepts of God, whose power is principall, and aboue all; that information of the Conscience so erring, cannot binde a man; neither is it any Obligation; which I proue thus:

The true knowledge only of a thing, doth not take away the obligation, but doth rather strengthen & confirm it; but the true knowledge of that, which an erroneous conscience doth intimate, doth take away the obligation; therefore there was no obligation by an erroneous Conscience; you may see it plainly in this subsequent example.

God

Gen. 22.

God commanded Abraham to offer up his Sonne Isaac; But when he obediently stretched out his hand to offer him vp, God commanded the contrary; and so the second Commandement repealed the former; But the Conscience doth not binde more firmly then the Commandement of God; therefore the commandement of God doth make void the conscience, that is against the same; and consequently a man in such a case, is not bound to follow an erroneous conscience.

Aquin. 2. Sent.  
dist. 39.

For Conscience doth not binde by its owne immediate power, but *In virtute precepti divini*, by the strength of Gods law, for it propoundeth not any thing to be performed, or not performed, because it approueth, or improueth it, but as it is commanded, or prohibited by God; and therefore one calleth it aply *Præconem legis*, the proclaimer of the Lawe, which sheweth vnto vs *Disiunctiva legis*, the Prescripts of the Law; and so it blindeth by the Authority of the Law, which it doth insinuate vnto vs.

Byel. Sup. 2.  
Sent dist. 39.

As the Iudges officer doth binde him, vnto whom he doth declare the Mandate of the Iudge; not by his owne power, but by vertue of the Iudges Mandate; but no man is bound by any precept any farther, then by the knowledge of that precept; vnlesse he be bound to know the Precept, vnto which euery man is bound without excuse.

Alu. Pelag. de  
planctu. Eccles.

And therefore saith one; *As a Lampe* is placed in the midst of the house, that those things may be seene, which are in the house, and that the Inhabitants may discern whether to goe, and what to doe; So God placed the Conscience, in the midst of the reasonable Soule, as a light, by which he may discern what he ought to doe, or leaue vndone; And so the bond of Gods Law, and of the Conscience, is the selfesame; Seeing the Law bindeth but by the Mediation of Knowledge; and Knowledge bindeth but by the strength of the Law.

So that seeing Conscience, is but the application of knowledge vnto an Act, it followeth, that Conscience doth binde by the vertue of Gods Law; and consequently, whosoever doth make profession of such a Religion, whereof he is wholly ignorant, is destitute of conscience therein; for the Subject of Conscience is *notum*, a thing knowne; He therefore that will

not

not be deceaved by his Conscience, must rectifie the same to the Square of Gods word, which is the Truth, whereof hee must not be ignorant, for, *Vbi non est Scientia, nec conscientia;* Hug. de Sanct. viii. in annot. Et lucid. ad cap. 2 ad Rom. And for this cause they delude themselves, who stand so much on their Conscience, in professing such a Religion, whereof they are wholly ignorant; for Conscience must be conformable to the lawe of God, and therefore to make Conscience of such a Religion, which is contrary to the Lawe, is to vse his Conscience as a Seale of his owne condemnation.

I approue the iudgement of *Aquinas*; who saith, that a conscience that doth erre, doth not excuse in those things, *Quae secundum se mala sunt, &c.* which in themselves are euill, and vndoubtedly against the law of God; neither doth it excuse in those things which a man might know, *Faciendo debuit diligentiam*; if he did vse requisite diligence; which if he would doe by prayer vnto God, by examining his Conscience, and by consulting with the Godly, learned, and iudicious, we may beleue that God would enlighten him.

Therefore the case of many of our English Papists, is to be lamented, and especially of those, who from their infancie, haue beene trained vp by their friends in Idolatry; for by reason of their long continuance therein, they will beleue none, that reueale their danger vnto them, but are like vnto those who often feed on poyson, and feele not the offence of it; So they hauing beene the time of their whole life brought vp in heresie, think all is safe, vntil they be preuented with destruction; & they think that howsoeuer the Religion be false, yet their conscience is a sufficient warrant vnto them, against all danger thereby ensuing, which if it were true; then the Infidels should neuer be iudged for their vnbeliefe, nor the Iewes for crucifying Christ our Sauour; but they wanted remorse of conscience, and yet were not without sinne; no more are the Papists; In the person of whom *Paul* speaketh, saying, *I knowe nothing by my selfe, and yet am I not thereby iustified;* Neither is it to any purpose that they say; My Conscience doth not iudge mee to be culpable, but contrarily doth iudge me to be in the right way; for I say, this iudgement is

erroneous, and therefore is condemned by the highest Judge: and if their conscience be their chiefe booke, wherein they learne that, which they will retaine without instability; they must know, that they are bound to correct the Booke of their Conscience, if it be corrupted, by comparing it, and correcting it, by the true Booke of the Generation of Iesus Christ, which is the word of God; The neglect whereof, is the chiefe cause of the retardation from conuersion, of our *Pseudo-Catholiques*, who hauing studied their whole time, in the false and vncorrected booke of their owne conscience; wherein they finde nothing but falsehoods, yet refuse to trie and examine their Religion by the word of God, but make ignorance their deuotion, like those *Hereticks* called *Gnosimachi*; Who prohibiting all knowledge in Christianity, taught; That they who sought after knowledge in the holy Scriptures, *Superfluum quid faciunt, toke in hand a needlesse labour*, for they said, that God required nothing but good deedes of Christians, and that therefore it is best for Christians to walke plainly, and not to search after the knowledge of any articles of Religion; But if you doe object, that it is dangerous for you being an ignorant Layman, to looke into the Mysteries of Faith, whereof you are not able to iudge; but that it is more safe for you, to beleeeue in generall as the Church doth, though you doe not know any of the particulars.

I say vnto you with the Father; you are deceaued in your opinion; for, *Tutior est Affectus vera quarendi, quam Incognita procognitis prasumendi*; The desire to seeke the Truth is more safe, then that a man should presume on things vnknownne, instead of things which hee is bound to know.

*Homil. 44.  
cap. 23. Nath.*

And farther I say, with the golden Father; If thou wouldest go vnto any place, vnto which thou diddest not know the right way, to gaine some great & necessary commodity; thou wouldest not neglect thy iourney, because of thy ignorance of thy way; but thou wouldest enquire after cunning guides, and learne the direct path of them; So if thou wilt learne the way to heauen, thou must pray vnto God, thou must reade the Scriptures, thou must enquire of those Priests, who



who are the Porters vnto the Scriptures.

But if thou wilfully refuse this meanes, thy case is desperate; because thou louest darkenesse more then light; for as he that plucketh out his owne eyes, can neuer recouer his sight; so he that hateth the knowne truth, *Ex malitia*, cannot possibly repent; for the Spirit of truth is the light of our soule; but if our eye be euill, the whole body must needs be darke.

If thou sayest thou doest not hate the truth, but art not able to discerne it; I answer, this argueth naturall blindenesse of thy soule; for the light discovereth the differences of objects vnto him that can see; which is wholly vnprofitable vnto the blinde; pray therefore vnto God, that hee would bring thee out of that darkenesse of *Egypt*, and that he would open thine eyes, that thou mayest behold the wonderfull things of his Lawes; and that hee would giue thee a wise and vnderstanding heart; Then shouldest thou behold the slavery of *Egypt*, and tyrannie of *Pharaoh*, Exod. 10.  
Prou. 2. which in that time of palpable darkenesse thou couldest not see; But when wisdom entereth into thine heart, and knowledge delighteth thy soule, then shall counsell preserue thee, and vnderstanding shall keepe thee; and deliuer thee from the euill way, and from the man that speaketh froward things, that is *Antichrist*; and from them that leane the wayes of righteousness, to walke in the wayes of darkenesse.

## CHAP. 5.

*Answereth Obiections made from the diuine Philanthropy or loue of God, vnto mankind, who (say they) will not condemne vnto euermlasting death, such infinite multitudes of people, who die in infidelity, and Hereſie, and ſaue but onely a fewe true beleeming Chriſtians: where is plainly pronounced alſo, that very few, (in reſpect of thoſe, who are ſo beedamned) ſhall be ſaued.*

**A**Nother Reason, which is the laſt and of greateſt moment, is a certaine blinde kinde of pittie; whereby ſuch perſons become impious againſt God; and while they thinke otherwiſe of God, then the truth is, they offend againſt the Truth; and this is drawne from the *Diuine Philanthropy*, or loue of God vnto man; they demand how Gods mercy ſhould elect ſo few vnto Saluation, and forſake ſo many vnto damnation; eſpecially ſeeing he is more prone to ſaue, then to condemne; or that his *Mercy* is not leſſe, to take pittie, and to pardon, then his *Iuſtice*, to reuenge and puniſh?

They ſay, it ſtandeth not with the goodneſſe of God, to be cruell againſt his creatures, and that hee ſhould ſuffer any of thoſe whom he hath made, to periſh; And thus while they thinke, *They honour his goodneſſe, they offend his Truth.*

From whence they conclude, that the immenſity of Gods mercy and goodneſſe is ſuch, that he will ſaue euery man in his owne faith, law, ſect, or religion, if ſo be he beleue the ſame to be good and pleaſing vnto God.

They argue farther; That it is a great preſumption to ſuppoſe, that a fewe Chriſtians, ſhould thinke themſelues only to be ſaued, the whole remaining multitude of euill Chriſtians, which farre exceede the good in number, beſide *Iewes, Saracens, and Pagans*, being caſt off to deſtruction; Doth it ſtand with Gods Maieſtie who is Lord of heauen and earth, to haue more ſlaues then freemen; more adiudged to torments,

torments, then faithfull Subiects? Why should the mercifull God create so great a multitude of those to be damned, and not rather saue them? I would haue these men to know, that;

*Quispius fuit ut non existentia crearet; Iustus est ut errantia et delinquentia Indicer;* As God is mercifull in creating those who before had no being: So hee is iust, to punish them that erre, and offend against him. *Hugo de Sancto Vict. lib. 1. de Sacram. part. 8. cap. 5.*

It is certaine, that hee created them out of the riches of his goodnesse, and bestowed many great guifts on them freely; But hee neuer punished any without their most iust desert: Whence it appeareth, that the Iustice of God, is the *efficient cause* of their damnation; but their owne euill deserts are (as it were) the *materiall* and meritorious cause of their perdition.

But that there are so many damned, and so few which are, and shall be saued; is caused partly by the Iustice of God; partly through want of disposition in Man, to receiue and entertaine Gods mercy.

Therefore whereas some doe reason, from the inclination of Gods Nature vnto mercie, and that therefore hee should saue all, or at the least, more then hee doth condemn;

I doe answer: That Gods nature is not different, So that he should haue more mercy then Iustice; for whatsoeuer is in God is infinite; he is infinitely iust, as he is mercifull, though in this world he doth exercise his mercy, more then his Iustice. And true it is that God would saue all men, if they were disposed accordingly; which because they are not, therefore they are not saued; For *Altijs Actiuarum, sunt in patiente bene disposito.* *Arist. 2. de Anima.*

We see it true by experience; Meate doth naturally nourish, but not him who wanteth digestion; fire doth naturally heat, but not him who doth not come neere vnto it; Hony yeeldeth sweetnesse; but not vnto him that doth not taste it: A Medicine healeth, but not him whose Malady is deadly, and refuseth to admit the application of it; The fault is not in the Agent, but the defect is in the Patient.

So Gods nature in it selfe, is inclined to haue mercy on all men;

men; yet he hath not mercy on all men, because all men are not disposed to receiue it; nay, no man is by nature disposed to receiue it, but contrarily to reiect it when it is offered, and many wilfully shut vp the dore of their heart against it; least the light of the world should enter into their black soules.

If an earthly King, seeing his people detayned in captiuitie by his Enemies, should pay their Ransome, and offer to set them free, and to bring them backe into their owne Countrey; and some of those should vngratefully despise this benefit, and refuse to goe home: The King were not to be blamed, that they were not freed; seeing that he was ready to deliuer them: But it was their owne fault; who chose rather to abide in bondage, then to be restored vnto liberty; It is a rule in the law, and it holdeth good in this case betweene God and Man; *Inini-*  
*F. d. reg. Iuris.* *to non datur beneficium*: So Christ paid the price of Mans redemption, who liued before vnder the thraldome of the deuill. Yet many most peruerse men, will not come out of his slavery; neither is the fault in God, for his reuealed will is to saue all men; But he will haue all those who despise him, punished:

As a good King, who loueth his Subiects, and wisheth them all safety and prosperity, yet for the maintenance of Iustice, and preservation of the common good, hee will punish and cut off the wicked; for Iustice requireth, that euery one be rewarded according to his deserts; therefore as hee defendeth his faithfull Subiects, so he destroyeth his Enemies, Traytors, and Rebels.

Againe, euery thing (as the *Philosopher* saith) is more naturally enclined, and moued vnto that, which is in it selfe, *Ab intrinseco*, then vnto that, which is in him from another; As a stone doth rather moue downeward, then vpward, and that because of his inward heauinesse, which enclineth downward: So mans nature, being corrupted by *Originall sinne*, is enclined vnto euill at all times: but if there be any good in him, it cometh from another, *viz.* from God:

Therefore it followeth, that from this inward corrupt inclination, more men, or rather all men without speciall grace consent vnto sinne rather then vnto goodnesse; and follow after sensuall pleasures, more then spirituall workes; because the  
soule

soule ioyned to the body, doth follow the passions of the body;  
*Ad mores Natura recurrit damnatas, fixa et mutari nescia,* and Inhumal.  
 therefore no wonder if so many troupe vnto Hell.

Moreouer, consider the great multitude of the damned, and you shall see how they runne headlong vnto death; And therefore it is not strange that men should come vnto that end, vnto which they labour to attaine by all might and maine; and that which carrieth them thereunto, is their owne peruersity; And therefore, in that God created a great multitude of men, whom he fore-knew should perish, thou mayest admire the riches of his goodnesse, in giuing so great a multitude, so many and great benefits, when he did foresee that they would proue vngateful; yea, and wonder at the peruersity of these men, who with Gods gifts did impugne and dishonour the bountifull Giuer of them.

And so consider Gods mercy, that thou remember his Iustice also, that those whom his mercy created, nourished, gouerned, and preserued; If hee finde them vngateful for these benefits receiued, he doth worthily condemne them.

No wonder that a man should reape those things, which he hath sowed; Though all men desire to liue in health, yet all men doe not vse the true medicine; So likewise though all men generally desire eternall felicity, yet all men doe not walke Inhumal.  
 the right way to attaine vnto it; for we may say with the Poet:  
*Quis enim non vicus abundet tristibus obscenis?* The least Village is full of lamentable filthinesse.

But that there are many that shall be damned, and few that shall be saued; wee finde it expressed by way of similitude, *Naturall and Morall, by diuine testimonies also and examples.*

In Naturall things, we see there is more dregges of Come, Wine, and Oyle, then Fruit; more leaues then Apples; more barren earth, then good land; more salt water, then fresh; more base stones, then pretious; so there are more Reprobates then Elect.

We see it is more easie to destroy, then to build; to loose, then to finde, to kill, then to raise vnto life; Many yeares passe, before Man can be brought vnto perfection of body; but he dieth in a moment.

We

We finde this figured also, by many Examples in holy Scripture.

Gen. 7. 8.

Eight persons only saued in *Noahs Arke*, the whole world, beside destroyed in the flood.

19.

*Lot*, and his two daughters onely, preserved in the destruction of the five Cities, by fire and brimstone.

40.

*Ioseph* onely, is found iust among the *Egiptians*.

Exod. 3.

*Moses* among the *Madianites*.

1. Sam. 3.

*Samuel* among the Sonnes of *Leui*.

Dan. 3.

*Daniel*, and the three *Children*, among the *Chaldees*.

Act. 5.

*Gamaliel*, among the *Phariseses*.

Luc. 8. 17.

The fourth part onely of the Seed brought forth fruit.

Ten *Lepers* cleansed, one alone giueth thanks for the benefit receiued.

*Iuuenal.*

*Rari quippe Boni numero, vix sunt totidem quot Thebarum Porta, vel dinuis ostia Nili.* Good men are but few in number, hardly seauen to be found in a Citie; and for a certaine resolution, our *Sauour* saith; *Many are called, but few are chosen; multi ad fidem, pauci ad regnum;* Many to the faith, few to the Kingdome. And againe, hee biddeth vs hold this for a sure, and vndoubted truth, that all that are baptized within the *Catholicke Church*, shall not receiue eternall life, but those onely, who hauing beene baptized, leade a godly life, for as *Heretickes, Iewes, Infidels; and Schismatickes*, shall not haue the Kingdom of Heauen, no more can sinfull *Catholiques* possesse it.

Math. 20.

*August. lib. de fide ad Petrum.*

He (saith *Anselme*) who will be of the number of the *Elect*, let him labour to be of the number of the fewest: *Saint Augustine* speaking of such, who were Baptized, and after dyed in mortall sinne, saith, *That they were of the great multitude of those who were called, but they were not of the few of the Elect.*

*Zib. de corrupt. et Gram.*

And now what sayest thou foolish man? wouldest thou haue me to say, that All are, and shall be saued? I cannot blesse where God hath cursed: Heare *Augustine*.

*Zib. de vera cultu.*

Before the Incarnation of *Christ*, 4000. yeares of the world passed away; In which time all were damned, except a few of the children of *Israell*; See what an infinite multitude went to Hell.

Saine



Saint Peter saith, *The righteous scarcely shall be saved, where* 1. Pet. 4.  
*then shall the ungodly and sinner appear?*

If this will not satisfie thee; heare the infallible truth: Our Lord Iesus Christ, confirming this conclusion; one saith vnto him, *Lord are there few that shall be saved?* Our Lord answer- Luc. 13.  
red him and his fellowes;

*Strive to enter by the narrow gate, for I say vnto you, many shall seeke to enter, and cannot.*

Seeing therefore the aunswere ought to bee vnderstoode, and expounded, according to the tenour of the præcedent Interrogation, wee may conclude, and vndoubtedly hold, that by this aunswere, the Lord determineth nothing else, but that, *fewe* should bee saued; And therefore *Augustine* expounding these wordes, saith; *The Lord confirmed that* Lib. de verb.  
*which hee spake; that is, that there are fewe who are to be sa- Dom.*  
*ued, because fewe enter by the narrow gate;* For in another place hee saith the same: *The way which leadeth vnto life, is nar- row, and fewe there are that enter by it;* Vpon which wordes saith *Ambrose*; *Flendum magis quam proferendum, plures damnari, quam saluari;* Wee may rather weepe then vtter it, that moe shall be damned, then saued; for that which is affirmed by the truth, can bee reprooued by no mans contradiction.

But what neede I cumber you with authorities, seeing our conclusion is expressly preached by our Lord Iesus Christ, saying, *Many are called, fewe are chosen.*

Therefore *Augustine*, shewing the small number of those that shall be saued, saith: *Arbitror tres mundi partes fore dam- Lib. de vera*  
*nandas, &c.* I suppose three parts of the world shall be dam- Cultu.  
ned, because among them *Infidels*, or *Hereticke*s doe raigne, but of the fourth part, what shall I say, but with Saint Iohn, *Totus mundus in maligna positus est;* The whole world is set on mischief: For what are the men of our time for the most part; proude, conetous, luxurious, gluttons, drunkards, murderers, fornicatours, adulterers, and worse, wrathfull, enuious; negligent in good workes, and plunged in all manner of finnes and wickednesse, and therefore they must needs per-  
rish.

Gen. 13.

Now that no man despaire; I say notwithstanding the precedent position; That the *Elect*, who shall all be saued, are *infinite*, if you consider them *absolutely in themselves*; God said unto Abraham, I will make thee a mighty Nation: and againe, I will make thy seede as the dust of the earth, then shall thy seede be numbred.

Appocalips 7.

The *Angell* Sealoth the seruants of God, in their forehead, whose number was 144000. of all the Tribes of the children of Israel, beside a great multitude, which no man could number, of all Nations, and kindreds, and people, and tongues stood before the Throne, and before the Lambe, cloathed with long white Robes, and palmes in their hands.

Lib. de verb.  
Dama.

But if you speake respectfully, and compare them with the damned, I say they are very few; The drops of water that are in a Well, or Riuer, are infinite, but if you compare them to the number of the drops of water, that are in the Ocean, they are very fewe; And this is approued by *Augustine*, who saith; *Non contrarius est sibi dominus, &c.*

Our Lord doth not speake contraries, who saith: That there are fewe, that enter by the narrow gate: and in another place he saith; *Many shall come from the East, and the West; and shall sit with Abraham, Isaac, and Iacob, in the Kingdome of heauen*: for they are fewe in comparision of the damned, but many in the society of the Angels; The Come is hardly seene, when the floore is threshed; but the Masse which shall come out of this floore, will be so great, that it will fill the Barne of heauen.

Luc. 12.

For this cause our Sauour termeth the *Elect*, *pusillum gregem*, a little Flocke; in respect of the multitude of the Reprobate; Wherefore though they bee fewe, in respect of the damned, yet let no Christian despaire, but rather labour to keepe the profession of our hope without wauering, and make sure his saluation by good workes in Christ Iesus, and so shall hee bee sure, that hee is one of those fewe that shall be saued.

Now I will answere in a word or two, the principall objections, which are made against this position, omitting many idle absurdities, whose very rehearsall, were a sufficient confutation.

confutation of them; as that of *Origen*, who being ouer mercifull, said, That the diuell himselfe, and his Angels, should in proceffe of time, after they had suffered long and grievous torments, proportionable to the Merits of their finnes, be deliuered out of their torments, and be ioyned with the holy Angels, and returne to their first state and dignity in the Kingdome of heauen.

*Epiphani. Epist. ad Ioh. Hierosol.*

Of which opinion *Augustine* speaking, saith; *Sed illum et propter hoc, et propter alia nonnulla, &c. Non Immerito repro-* *Lib. 21 de ciuit. Dei. cap. 17.*  
*bans Ecclesia*; But the Church did worthily condemne him for this, and sundry other errors, for by seeming to be too mercifull, he lost mercy.

As also that, which said, that All mankinde should bee saued, by the intercession of the Saints, in the day of Iudgement, confuted by *Augustine* in the same Booke; and now I come to the chiefe obiections: The first, is made from the Apostles wordes; God would haue all men to bee saued; They argue from the will of God, and the vniuersality of the Terme, All; Gods will is immutable; the Terme vniuersall, and as the law saith; *Qui totum dicit, nihil excludit*, hee that saith All, excepteth nothing; First, for the will of God; I answer with Saint *Augustine*; *When wee beare and reade in the holy Scriptures, that God would haue All men to bee saued,* *Enchirid. Cap. 6.5.*  
*though wee are sure, that all men are not saued*; Wee must not therefore derogate any thing from the most omnipotent will of God, but so vnderstand that which is written; who would haue all men to bee saued; as if hee should say, that there could no man bee saued, but hee whom hee would haue saued; Not that there is no man, but that he would haue him saued, but that there is none saued, but hee, whom he would haue saued.

And *Fulgentius* accordeth; All those whom God would haue saued, are doubtlesse saued, neither can any be saued, but those whom God would haue saued; Neither is there any whom God would haue saued, who is not saued, because our God hath done whatsoeuer hee would; *Ipsi omnes utiq; salui sunt, quas omnes vult saluos fieri, &c.* Those All, therefore are saued, which All, God would haue saued; because this saluation

*Lib. de Incarn. Christi. cap. 32.*

commeth vnto them, not by the will of Man, but is giuen them by the good will of God; and presently after he saith, In these All men whom God would haue sau'd; *Non totum omnino genus significatur hominum, sed omnium vniuersitas saluandorum*; All mankind in generall is not signified; but the whole number onely of those, that are to be sau'd; who are therefore called All, because among all mankind, Gods goodnes saueth those all; that is, some of euery Nation, condition, age, language, and Prouince.

In which last words, he answereth the obiections made from the *Generality of the Terme, All men*; vnto which we will annex the common distinction of the *Schoolemen*, for farther explanation of the obscurity.

Deurand. Super.  
2. Sent. dist. 46.  
q. 1.

Wee must therefore consider the manner of distribution, according as the *Vniuersall terme* importeth, which must not bee vnderstood, *pro singulis generum*, for euery singular, and indiuiduall person, of euery Nation, sex, and condition, but *pro generibus singulorum*, with restraint of distribution, for all sorts of people, some of euery kinde; Kings, and priuate men; noble and base, high and lowe, learned and vlearned; strong and weake: witty and dull; wise and foolish: rich and poore: men and women: Infants and children, youth, manhood, declining age, olde age: some of all languages, manners, wils, consciences: and if there be any other difference of men.

A. 2.

This phrase is familiar to the holy Scriptures, often to name *All*, and yet not to vnderstand *All mankind*: As in that speech of Peter, vnto the Iewes: *For the promise is made vnto you, and to your children, and vnto all that are a ferre off, euen as many as the Lord our God shall call: He nameth All*: But those *All*, are but as many, as the Lord shall call.

Rom. 5. 18.

In another place we finde a plaine distinction of *All*; where the *Apostle* naming *all men* without exception, presently after, doth intimate, *a certaine kinde of All men*, excepting others; for he saith: *As by the offence of one, the fault came on all men to condemnation; So by the iustifying of one, the benefit abounded toward all men, to the iustification of life.*

Because therefore the *Apostle* saith, *the fault came on all men, to condemnation, and the benefit toward all men to iustification*;

Shall

Shall we beleue, that therefore all, and every one of those men, were iustified by Christ, who were certainly in the state of damnation, by *Adams sinne*, whereas the death of innumerable Infidels doe disproue it, who haue passed out of this life, without the grace of Iustification, and being destitute of the Sacrament of Baptisme, are carried to the Seate of death and endlesse torments.

It followeth therefore, that we should not thinke, that all those whom the Apostle placeth in condemnation, should passe vnto the Grace of Iustification; but *Some of those all*; So that all those (*All*) who by *Adam* came vnto condemnation, are the children of wrath; and of them, *Some*, by *Christ* are *All* made, the children of Grace; neither doth the Generality of the former, exclude the place of the other, because of those (*All*) who Generally dyed in *Adam*, *Christ* quickned *Some*, euen whom he pleased; which (*All*) in the next verse, are said to be *Many*.

Another Obiection is made out of these words; *God hath* Rom. II. *shut vp all in vnbeleefe, that he might haue mercy on all: St. Augustine* answereth is thus; *Quid est omnium?* What meaneth the Apostle by saying, that he might haue mercy on all men? That is, that God will not condemne any one of those, either of the *Gentiles*, or of the *Iewes*, whom he had predestinated, called, iustified, glorified; not meaning all men in generall.

So that there is an *Ambiguity* in the Terme, (*All*) which being vnderstood, as aboue is declared, discouereth the error: Others say, that howsoeuer the *Diuell* and his *Angels*, *Infidels*, *Turkes & Iewes*, be damned; yet whosoever haue participated of the Sacraments of Christianitie, let them liue how they please, in any heresie or impietie, yet they shall be saued, which is plainly contradicted by the Apostle; who sendeth them together empty away, saying; *The workes of the flesh* Gal. 5. *are manifest; which are, Adultery, Fornication, Vncleanenesse, Wantonnesse, Idolatrie, Witchcraft, hatred, debate, Emulations, Wrath, Contentions, Seditions, Heresies, Enuie, Murthers, Drunkennesse, Gluttony, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things, shall not inherite the kingdome of Heauen.*

Either the Apostles saying is false, or else such shall not inherit the kingdome of heauen; but because it is not false, surely they shall not possesse the kingdome of God; if they shall not possesse the kingdome of God, they shall goe into everlasting torments.

The Church maketh a difference betweene the *Hereticke*, and the *Orthodoxall Christian* who liueth wickedly.

The first depart out of the Church; the other liue wickedly in the Church; The first oppugne the Doctrine of the Church; the other the discipline; The first are compared to Tares; the second to chaffe; the first to rauening Wolues, the other to diseased Sheepe; The one disputeth against the faith, the other liueth against the faith; and both are deceaued with a vaine hope, and are seperated from spirituall charity, and strangers from the Body of Christ.

From whence I gather, that their hope is confounded, who liuing in a false Religion, presume neuerthelesse that they shall be saued, because such is the loue of God to his creatures, that he will not destroy such infinite number of people, who die in the same.

Let not therefore the *Infidel* deceiue himselfe with confidence in his *Morall vertues*; Nor the *Hereticke* trust to his *good Meaning and erroneous conscience*; nor the *Newter*, or *Time-seruer*, presume on the *Philanthropy of God*, to runne for company to *Hell* with multitudes: But let them know and beleecue, that both themselves, and those also who shall soothe them with that vaine hope, *Humana quadam Beneuolentia saluantur*, are deceiued by a kinde of humane fauour toward Mankinde.



## CHAP. 6.

*Proneth from the Nature, and Attributes of God; that Atheists, Hypocrites, Epicures, Hereticks, Pagans, Idolaters, Libertines, are in a damnable case; and containeth an Inuective, against an admonition vnto all Newters, who conform themselves externally only, vnto diuers and contrary Religions: as is Popery, and the Orthodoxall faith professed by the Protestants, proving them to be traitors to Christ, and no better then Atheists, who communicate outwardly with the Papists in their Religious Rites, and seeme also to bee Protestants in heart and affection, with St. Augustine his Censure, of the forenamed, for a conclusion.*



Here is a God, and the same is the most Omnipotent Lord of heauen and earth, and all things therein contained, and therefore he will be worshipped by man, though *Atheists deny him.*

He is a Spirit, and therefore he requireth true and vnsieged deuotion, though *Hypocrites dissemble it.*

Hee is holy, and requireth Sanctity in his seruants, though *Epicures neglect it.*

He is Truth; and therefore he will be worshipped in truth, though *Hereticks deprave it.*

Hee only is God, and there is No other God beside him, though *Pagans doe multiply.*

And therefore he claimeth all worship to be done vnto him alone, though *Idolaters translate it.*

He is the Law-giner; and hath prescribed what worship he requirereth of vs, From which he will not haue vs to decline, either to the right hand, or to the left; though *Libertines, Newters, or (to giue them their proper denomination, Nullifidians)* doe diuersly vary; who thinke God is satisfied with any kinde of worship; and that man for this cause is safe, in what Religion soeuer he liueth or dyeth, and might shape himselfe vnto seuerall Religions, though neuer so different, if they did not directly deny God.

The

The which damnable opinion, proceedeth from palpable and grosse ignorance in the true faith, and is like vnto that error of the Pagans, who by *Symachus* their Ambassadour, required of *Valentinian* the Emperour, that their Idolatry might bee restored and maintained, as well as *Christianity*; for that worshipping of many Gods (saith he) is the best meanes to finde out the true God; Thus he speaketh in the Christian Poet;

Prudent. lib. 2.  
contra Syma-  
chum.

*Secretum sed grande nequit rationis operta  
Quæri aliter, quam si sparsis via multiplicetur  
Framitibus, & centenos serat orbita calles  
Quæsiura deum variata indage latentem.*

The great secret of the hidden Mysterie of the truth, cannot be otherwise sought out, then by diuiding the way into diuers pathes, and without wheeling about seuerall courses; thus is God best sought, who lyeth hidden, in variety of Mazes.

For as those Pagans, not knowing the only true God, did therefore addict themselues, to worship many Gods; that thereby they might attaine to the knowledge of the great secret Mysterie, of the true Religion; (as they supposed.) So *Newters* being ignorant of the true faith, betake themselues to sundry Sects and Religions, and thinke that to be the safest meanes, to become secure of Saluation. But as the prudent Poet saith;

*Longe aliud verum est, &c.*

The contrary is true; for diuersity of wayes hath diuers creekes, and causeth to goe astray more dangerously; the plaine way only is without error, being without turnings, and doubtfull vnknowne by-wayes; for as there is but one Maker and Gouvernour of this world, which is God, and but one Truth; So there can be but one simple Religion; because whatsoeuer is true and good, cannot be perfect, vnlesse it be singular.

Extra de He-  
ret. cap. Dubius  
Symbol.

And in vaine doe *Newters* hope by their various practise to be saued; for *Dubius in fide, Infidelis est*; Vacillation argueth Infidelity; Whosoever doth not beleue the Catholike faith, *Firmiter fideliterque*, (saith *Athanasius*) faithfully and constantly, he cannot be saued.

The state of such persons, who through doubt being perplexed in case of Religion, and therefore embrace all, and consequently are voyd of any faith, is most elegantly described by

by *Vincentius Lyrinensis*, as followeth, *Errora cum quaque Novitas exulit, statim cornitur frumentorum gravitas, & Le- nitas palmarum, &c.* Lib. cent. herm. cap. 25.

And in very deed, when any Nouelty ariseth, the solid weighty come, is presently discerned from the light Chaffe; then that is cast from the floore, without any great labour; which had no weighty substance, to keepe it within the floore; for some flye away wholly out of hand; some are shooke off only, and feare to perish, and are ashamed to returne, being wounded, halfe dead, and halfe aliue; like those who haue dranke such a quantity of poyson, which doth neither kill, nor will be digested, nor cause death, nor suffer to liue; O miserable condition! with how great and furious stormes of cares, are they touzed? Sometimes they are rapt by an headlong error, whither the winde will driue them; sometime returning vnto themselues, they slide backe againe, like contrary waues; one while through rash presumption, they approue things vncertaine; another while through foolish feare, they are afraid at those things which are certaine; They doubting which way to goe, whither to returne, what to desire, what to shun, what to hold, what to let goe. Hitherto *Vincentius*. Such as these; are too many, who carry the Title of *Christians* in most Churches; they will not approue the Religion of the *Reformed Church*, nor that of the *Papists*, neither will they reject them; but as a learned, and religious Diuine of our Church *M<sup>r</sup>. White.* said, They being ignorant, and vnderstanding nothing; but *Epla. dedicat. ad lib.* liuing voide of the knowledge, and conscience of all Religion, are possible of his minde that *Turcomensis* writeth of; who said that it was best of all, if both the one, and the other were followed, neither were it any hurt; *Si inter Gentilium aras, & Dei Ecclesiam quis transiens, utraque veneretur*; if going betwene the Alters of the *Pagans*, and the Church of God, a man should giue honour vnto both.

Whereas the saying of an Antient is most true, concluding the contrary, in these words *Mortuorum ya; aduuar na; yiodos* *Thendor. Pro-*  
*oro cupio oro vtriusque deuari, &c.* hiber lib. de In-

For it is not possible, that a meane betwene Truth and falsehood, should be found or conceived, for the truth is alwaies

in the midst, and neuer declineth from thence, and therefore is firme and even on all sides, and strait, and doth not suffer any thing that is diuerse, which may make it crooked, or thrust it one of its owne state or constancy.

Hugo de Sancto  
Vist. lib. 1. de  
Sacram. art. 8.  
cap. 1.

Such manekers, are no beleeuers; for Faith is, *Certitudo quædam animi, &c.* A kinde of certainty of the minde of things ablent, aboue Opinion, and beneath Knowledge; it is called a Certainty, *Quia ubi est ad huc dubitatio, fides non est*; Because where doubting remaineth, there is no faith; for Faith consisteth in two things, Knowledge and Affection, or Constancy or stability of beliefe: The Substance of Faith, is in the Affection; the matter is in Knowledge; which knowledge may be wholly without Faith; But Faith cannot bee without some Knowledge, because he that heareth any thing, and doth not vnderstand, doth not alwaies beleue, but he that doth vnderstand nothing, doth beleue nothing, although he may sometime beleue that, which he doth not vnderstand; therefore there must alwaies be Knowledge with Faith, which may direct faith in her Intention.

Mat. 13.

19.

But yet that faith is safest, and most lawdable, which is greater in affection, then knowledge, as our Lord plainly sheweth; where he compareth Faith, to a *Graine of Mustards seed*, which is very small in quantity, but mighty in beate; hereupon he said to the woman of *Canaan*, who then knew little, but beleueed much; *O woman, great is thy faith.*

Ioh. 6.

If one of these be awanting, but especially the latter, there is no faith; but euery one that will be a Christian, must bee able truly to say; *Nos credimus & cognouimus, &c.* We beleuee and know.

1 Pet. 2.

Rom. 8.

One sparke of Gods grace, moueth vs, to seeke after the truth; the which when wee haue found, wee doe cleaue vnto it vnseparably; when we haue once tasted *How sweete the Lord is*; then nothing is able to separate vs from the love of God, which is in Christ Iesus our Lord; whereas *Ignari nulla cupido*; where there is no knowledge, there can be no Affection.

Faith and Knowledge are vnseparable in euery true beleuer; if one of these be awanting in a man, such a one is not

a Christian; if thou diddest beleue, it is impossible that thou shouldst be negligent to attaine to the knowledge of the Reasons of that thou doest beleue, vnlesse thou shouldst entertaine Opinion for Truth; which how dangerous it is in case of Salvation or damnation, I referre me to those who haue hope of the life to come; of which hope, they are wholly destitute, who are carelesse to vnderstand the mysteries of Faith, which are so full of vnspokeable comfort vnto man; At the best, they are but like to the *Samaritanes, who worshiped they knew not what.* Ioh. 4.

But in whomsoever there is a true knowledge, of Christ and his Gospell; there must follow incredible zeale, in cleauing vnto him and his truth.

We see in the *Primitive Church*; how when they once knew Christ, they ran after him; they forooke kingdomes, treasures, pleasures, parents, wiues, children, kindred, and their liues also, they left and forooke all, for the loue of Christ; Emperours and Kings, Philosophers and Orators, Noble, and Ignoble, young men and maidens, old men and children, and cleaue so fast vnto Christ, that the presence of the greatest honour, state and riches, could not withdraw them from Christ.

*Ionianus* being elected Emperour by the Souldiers, after the death of *Julian* the *Apostata* refused it, vntill they cryed out, that they would be Christians also. *Socrat. lib. 3. Eccle. hist. cap. 19.*

*Valens* and *Valentinian* with the same *Ionian*, being commanded, to sacrifice vnto Idols, and to leaue Christ or their offices; put off their belts, and resigned their Offices; protesting that they would vndergoe all torments, rather then deny Christ. Torments could not amaze them, but that they insulted ouer their tortures; The terror of death could not affright them, nor any other meanes whatsoever, drawe them from Christ; yea so zealous were they, that they would not beare the defacing of the faith, so much as in the adding of one letter, no not in the altering of one letter; They would not suffer (i) to be added, to their *o'mo'v'm's*, to gratifie that monster *Ar- Russi. lib. 1. Eccl. hist. cap. 52. Concil. Ephes. Exempla. Civil. ad Nestor.*

The defect of the like zeale in the *Newer*: of this age, sheweth them to be none of Christs Disciples.

*Tepidum Discipulum non amat Christus.*

Nature hath as it were sowed this instinct into all men, that children if they be good, cannot dissemble the iniuries done vnto their parents; and so likewise faithfull seruants cannot but defend the causes of their Lords; So is it common; that euery one, who hath receiued a benefite from another man, should vse all meanes to requite, vnlesse he would incurre the title of Ingratitude.

With how much greater debt, and more iust law then that of Nature, are we bound to maintaine the honour of our Sauiour, not only in words, but if need so require, with the effusion of our blood? And seeing the honour he requireth at our hands, consisteth in our true and reasonable seruice of him, according to his prescript; what shall we thinke of such, who are so faire from seruing him, that they mocke him? for what else doe all dissemblers?

He is not Christs seruant (saith *Augustine*) *Sed subannator & Irrisor, qui riuus se seruum dicit, cui seruire dissimulat;* But a scoffer, and mocker, that saith he is his seruant, whom he doth dissemblingly serue.

Doe they not mocke him, who professe *Christianity* with the *Protestants*, and yet are as ready to entertaine *Papish Idolatry*, and approue likewise euery heresie? and yet are so impudent, to say that there is no euill in such abomination? These men well deserue, that their seruants should perswade them to beleue, that they haue an earnest desire to doe them seruice, whereas they spend their whole time in sleeping, drunkenness and sporting, and doe not moue so much as one finger, to performe any kinde of worke or businesse.

Though the mighty God doth not stand in need of our thankfulness, (for what Patronage can this mortall tongue of ours) vndertake for the eternall glory of our Creator? what can the small drops of our praises, adde vnto the boundles bottomles sea of that infinite Maiesty? what will it hurt God; if the sacrilegious mouthes of impious Atheists, shal blaspheme him, & conspire as the Giants did, at the building of the tower of *Babel*, to stumble him out of heauen; yee if it a matter most bebecoming euery Christian, & most acceptable vnto God to shew a

token



token of loue and reuerence toward his Maieſty, and to oppoſe our tongues againſt their tongues, who blaſpheme God; to perſecute ſaſe Religion, with word, writ, and ſword, to defend the Goſpell againſt Papiſme, and ſo to profeſſe the true faith, that we opeoly renounce all kinde of heresie.

God requireth, that we loue him with all our heart, with all our ſoule, and with all our minde; for God will not haue *Al-  
nim quengnam ſocium amoris in anima hominis*; Any corruall *Apoſ. lib. 1. in  
Cautie.* of loue in the ſoule of man; hee deſireth to rule alone in his whole ſtrength, in all his heart, and in all his bowels: hee requireth thee to loue him with thy vnderſtanding; So that thou doeſt giue no way vnto error in the confeſſion of his name: thou muſt will nothing contrary thereunto, nor giue way vnto any ſuch thought, which may alienate thy affection; from this truth.

Then doeſt thou loue God truly; wherein conſiſteth the perfection of thy faith, which vnteth thee vnto God, without which thou canſt not truly ſay, that thou doeſt beleue in God.

Now if thou diddeſt loue God, thou couldeſt not keepe ſilence, when thou diddeſt heare, or ſee thy Beloued diſhonoured, but with ſtrong zeale, thou wouldeſt riſe vp in the ſpirit of *Elias*, againſt *Baals* falſe Prophets; thou wouldeſt bee delighted to heare him ſpeake vnto thee, and likewise to ſpeake thy ſelfe vnto him: for by this mutuall conference, Louers doe vſually take experiment of their affections one toward another, which loue cannot keepe ſilent: *Mos enim amantium eſt, ut amorem ſuum ſilentio legere non queant*: If thou doeſt delight in reading, or hearing Gods word, and in holy prayer, the conference is acted, then is it vnpoſſible, that thou ſhouldeſt be ſeduced or alienated: if thou once art gone out to Gods Enemies, thou diddeſt neuer truly loue him, neither diddeſt thou euer conuerſe with him, otherwiſe then did *Iudas*, that child of perdition.

And if thou diddeſt loue God truly, thou wouldeſt expreſſe thy loue, in performing all manner of Offices to himſelfe, and his ſeruants, which he requireth: for loue is neuer idle, if it be true, it doeth great things, if it reſuſe to worke, it is no loue, *Greg. homil. ſuper hec verba. Si quis diligit me,*

*Probatio dilectionis, exhibitio est operis*; The triall of loue, is performance of needfull Offices. But no Newter hath any loue vnto GOD, and consequently abideth in death; they regard onely the present temporall things of this life, and neuer contemplate those things, which are to come in the next life; and though they doe by custome, receiue the Sacraments of Christianity with the rest of the faithfull, yet they neuer consider, why a man is a Christian, or what hope a Christian hath, in expectation of future blessednesse: These men though they haue the name and tytle of faithfull Beleeuers, yet in dedde and truth, they are voyde of faith; and may bee called *Christians* rather *Consuetudine viuendi, quam virtute credendi*; from their outward conformity, then from any inward faith that is in them, as an Ancient saith: If they did verily beleeue in Christ, they would neuer ioyne themselues with Heretickes.

Hugo lib. 1. de  
Sacram. part. 8.  
cap. 3.

But they will say; howsoever they doe make shew outwardly to the Papists, that they are of their Religion, and detest the Protestants; yet in heart & affection, they persist in the reformed Church; and God desireth to be worshipped in spirit.

I aunswere, that God doth condemne as much the *dissimulation*, as the *Adoration*, and thou doest as much abuse God in the one, as in the other: Heare what the ancient Canon saith; *He doth not deny Christ onely; that saith hee is not Christ; Sed ille etiam, qui (cum sit) negat se esse Christianum*; but hee denieth Christ also, who being a Christian, denieth himselfe to be a Christian.

11. q. 3. cap.  
Non solum.

Sozomen. lib. 2.  
Eccles. hist.  
cap. 8.

Such are iniurious to God and man; as *Vstaxanes the Eunuch* confessed vnto *Sapores King of Persia*; who hauing (to please the King) adored the Sunne; being bitterly reprovved by *Symeones Bishop of Silencia*, as he passed by him vnto prison, for his instabillity; lamented his hypocrisie; and acknowledged to the King, that he worshipped the Sunne, but in shew only, to gratifie him; So that hee deserued death for either cause; *Tunc quod Christi proditorem, tunc quod veteratorem erga te visum ostenderim*; both because I haue played the Traytor with Christ, and the dissembler with thee.

It is a meere mockery of God, contrary to the confession of his

his name and faith; which he so earnestly enioyneth, and exacteth of all his Disciples and followers, that they confesse him, that they be not ashamed of his words; you shall be witnesses vnto me, in *Ierusalem*, and in all *Iury*, and *Samaritan*, and vnto the ends of the world.

Art thou not ashamed of Christ & his word, when that thou mayest retaine their fauour, without which, (happily thou sayest) thou canst not liue for want of temporall maintenance, thou wilt associate them by verball approbation, and corporall conformation, in acting those things which are idolatrous?

If thou art a Christian, maintaine the Truth of Christ, if thou art ashamed of him, thou hast forsaken him; Thou seemest to beleue in heart, vnto righteousness; and yet notwithstanding thou mayest haue lost Christ, for with the mouth wee confesse *Rom. 10.* him vnto saluation; If therefore thou wilt be a Christian, confesse Christs truth in the sight of men; be not ashamed of thy hope; as Christ liueth in thy heart, so let him dwell in thy mouth; And for this cause (saith *Augustine*) would Christ haue his signe fixed in our foreheads, as it were in the seate of shamefastnesse; *Ne Christi opprobrio Christianus erubescat.* *Sup. Esa. 31.* That the Christian should neuer be ashamed of Christ crucified. And that God exacteth this outward confession, it is plainly euident, by the practise of Saints in all ages.

In the olde Testament; the example of *Syrach*, *Misach*, and *Abdnego* maketh it manifest; who refused to giue so much, *Dan. 3.* as an externall assent, to that superstition which *Nabuchodonosor* had erected, declaring that by no meanes they would worship his Idols.

In the new Testament; No man will deny, but that the Apostle *Peter* had one thing in his heart, and another thing in his mouth, when he denied his Master; In which deniall hee kept the truth inwardly, and vttered a lye outwardly; *2 Pet. 2.* Now if it had bene sufficient to his saluation, to haue beleueed in heart, why did hee with teares, wash away chardishall with his mouth? was it not, because hee saw, hee had brought himselfe into great danger of damnation; because that as hee beleueed, with the heart vnto righteousness, hee did not likewise confesse with the mouth vnto saluation?

And.

And yet thou sayest it is sufficient to worship God in heart and minde.

But say we should grant so much; yea, we denie it not, if so be the heart be not double; for where there is true integrity of minde, the body will neuer bee drawne to the contrary part.

I demaund therefore of such persons, who externally communicate with their Lords in the Rites of Popery; are they not caried thereunto, by an inward motion of the minde? which stirreth vp their body to present it selfe in those places, where such execrable blasphemy is committed; whereby it is plaine, that they haue an inward desire to commit Idolatry; and that chiefly for this cause, that they may shape themselves to their will and opinion, who are enemies vnto the truth; To the end, that herein they may gratifie them, preferring their fauour, and their owne priuate maintenance, before the honour and loue of God: whereas, *Melius est, pro veritate pati supplicium, quam pro Adulatione beneficium*. It is better to suffer punishment for defence of the Truth, then to receiue a reward for flattery.

11. 9. 3. ca.  
Nomo.

Many detest *Iudas* his villany for selling his Lord and Master, for money, and yet feare not to practise the same action; and therefore they are culpable of the same sinne; *Profecto qui Veritatem pro pecunia negant, Deum pro pecunia vendunt*: Surely they who denie the truth for money, doe sell GOD for money.

Isid. cap. Abijt.

If a man should through *infirmity* deny the truth as did *Peter*, vpon such repentance hee might receiue pardon; (though God doth sildome graunt repentance vnto such wretches;) But if any one shall with *Iudas*, and *Balaam*, be seduced by couetousnesse, to betray the truth; let him expect no other reward then befell those vnhappy Caiues; *Va vultis*. Woe vnto them that are overcome by riches, which perish; who through feare shall deny the truth; *Timendo mortem carnis tuæ; mortem dabis animæ tuæ*; by fearing thy flesh, thou slayest thy soule; In which case, our Sauour commandeth his Disciples, not to feare these, who can kill the body; vpon which words *Cheyssome* thus excellently reasoneth; *Ne forte proprie*

Auguſt.

buat

simoreno

*timorem mortis, non libere dicatis quod audistis*, least happily, for feare of death, you should not vtter that freely which you haue heard, nor boldly preach vnto all men, that which you heard in secret; for as it is shewed by these words:

*Homil. 25. in Math.*

He onely is not a Traytor to the truth, who transgressing against the truth, doth speake a lye openly in stead of the truth; But hee also, who doth not vtter the truth freely, which hee ought to vtter freely, or doth not defend the truth freely, which he ought to defend freely: Such a one is a Traytor vnto the truth; for as the Priest is bound to preach freely, that truth which he heard of God; So the Lay-man is bound, faithfully to defend that truth, which he hath heard of the Priests proued out of the Scriptures; which if hee neglecteth to performe, hee betrayeth the trueth; for with the heart wee beleue vnto righteousness, and with the mouth wee confesse vnto Salvation.

And I doe adde this; that euery dissembler in Religion, is an offence vnto man; and woe be vnto that man, by whom the offence commeth in this kinde; The Apostle saith, wee must abstaine from all appearance of euill; And it is the duty of euery good man, so to order his actions, that they breed no scandall to those who are without, or to those who are apt to fall away: But they who communicate with any Sect in the Sacraments of their Religion, by that very action, seeme to confirme their Religion, and to draw other thereunto, as much as in them lyeth; whereas they should rather cry out against all heresie, and seeke to bring them to the truth, and thou by thy hypocrisie, makest them to persist more obstinately in their errors, and consequently thou art no Christian.

Heare what that holy Orthodoxall Bishop of Alexandria saith, in his Epistle vnto the Clergy: *πρὸς τοὺς ἱερεῖς καὶ χριστιανούς* *Al. Concil. Nic.*  
*ὅτι, παρὰ τὴν κατὰ χριστὸν ἀγάπην, τὴν καὶ σεβόμενται, ὡς Θεο-* *part. 1. apud*  
*μάχης καὶ εὐδοκίας τῶν Ὁσίων ἀποστόλων,* *Cyren.*  
 It is fit that we who are Christians, should auoid all those who speak against Christ, and hate him, as the enemies of God, & corrupter of soules; and not to say so much as God speed vnto such kinde of men, as St. Iohn hath commanded vs, vnlesse we should in so doing, communicate with them in their sin: yea, by so doing we should confirme them

them therein, for they will say; Why should wee forsake that Religion, which the *Protestants* embrace with vs? Whereas we are obliged to labour for their reformation, and to winne them vnto the truth, which happily may be effected, when they shall behold vs to detest their sacred solemnities, and to despise them as prophane trifles; and then though they should not consent vnto our truth, yet they may be ashamed of their owne falshood.

Some there are, whose Religion consisteth herein, that they doe not contradict the faith which is established, be it neuer so false & blasphemous, and are flexible to all formes, that are imposed on them, because they haue no layde any foundation of the truth in themselves, and this is the cause why they are so apt with *Leonidas*, *Mutari pro temporum ratione* to change with the time.

*Plutarch. in Lacon.*

*Apocalyps. 3.*

*Terent.*

*Galat. 1.*

The holy Ghost termeth such persons *lukewarme*, whom hee speweth out of his mouth; who with the Parasite in the Poet, Cry *Ais, Aio; Negai, Nego*, play *Protestant* with one, and *Papist* with another: Saint *Paul* calleth them *Men-pleasers*, which cannot please Christ.

These make Religion a matter of indifferencie, and hold the *Academicks* *εἰρησμός* to be the best wisdom, especially when in an *Interregnum*, Religion hangeth *Inter mallem et Incudem* (as they say) vpon the pleasure of the Prince, and his Petres, as yet vnknowne to the party whether truth or falshood shall preuaile; the losse of whose fauour they will not aduenture for conscience sake.

*Lib. de Catechis. nud. cap. 17.*

But let these wretches consider their iust censure by St. *Augustine*; There are some (saith he) that are Christians, for this cause only, that they may thereby purchase the fauour of those persons, of whom they expect temporall riches; or because they will not offend those, whom they doe feare; *Sed isti reprobi sunt*, but such as are *Reprobates*.

But whereunto may I liken this vaine generation? They are like vnto the Reare-mouse in the Fable; which are those base and odious creatures; It is doubtfull, whether they be Gressible, or volate, of whom it is recorded: This disorder being betwixt the flying creatures, and the foule footed beasts,



beasts, and the day of Battaile assigned; The Rearemouse absented himselfe thereon, of policie to obserue on what side the victory would betide, that hee might ioyne with the Conquerour.

The Battaile being finished, and many slaine, and wounded on both parts, the foure-footed beasts, met with the Rearemouse, and cried out to apprehend him, and to slay their Enemy; The Rearemouse answered; what say you my friends? I am of your side; and he shewed them his secte, and so escaped: And in like manner, meeting with the Birds, hee shewed them his wings, and escaped accordingly: Let these *Ancipites Lib. 2. Exempla. semporum palpatores*, (as Cyprian speaketh) These doubtfull Time-seruers, and Dalliers in sundry Religions, behold their baseness in this creature, and let them know, that *Facti sunt vespertiliones, neq; in muribus plane, neq; in volucribus sunt; Varro in Agri- thome.* They are become Monsters in Religion, seeing they are of any, and consequently of no Religion.

But let them know withall; That God is not like vnto man, that he will be mocked, though mans eyes may be blinded, his iudgement deceiued: *There is but one God, one faith, one truth, Ephes. 4. and one Religion; which is to be performed in Spirit, and in truth, Ioh. 4. and such God requireth:* And all men are either members of Christ, and such beleue in heart, and confesse with the mouth his Gospell; or the members of Satan, and such either openly impugne, or secretly dissemble the Doctrine of the Gospell; Betwene these two, there is no verbe Newter, or *Nomne of the Chytra super Newter Gender, as Luther said; for God is ieaious, and will endure no Corriual; Therefore he crieth to his people the Israelites by his Prophet; How long halt ye betwene two opinions? 1. Reg. 18. If the Lord be God, follow him; But if Baal be he, then goe after him; He will not suffer vs to be vnequally yoked with Infidels; 2. Corinth. 6; for there can be no fellowship betwene light and darknes, no communion betwene Christ and Beliall; but whosoever is not with Math. 12. 6. him, is against him, and whosoever gathereth not with him, scattereth; for no man can serue two Masters.*

Therefore they are enemies vnto Christ, who intend to make a religious Communion betwene Protestant and Pa-

*pest*; knowing that they can no more agree together, then light and darknesse; and that the onely means to ruinate a Kingdome, and to dispose it for forraigne Inuasion; is to nourish faction betweene the Subiects; which is sowne and maintained by diuers of Religions.

And now I say vnto you *like-warme Nullifidians*, who conforme your selues to the seuerall Religions of those great personages, with whom you liue, not of any affection to God intended; but because yee seeke thereby to please men, being none of the Seruants of Iesus Christ.

Deale with God truly, as you deale with your Lords safely, and you shall cease to be the seruants of men any longer; and the Sonne will make you free, and coheires with himselfe of his Fathers Kingdome.

Remember how deuoted you counterfait your selues to be toward your Lords, of whom you expect some benefit.

You goe forth to meeete them, at their approaching; when they are in any publick assembly, you honour them with pompous salutations; when they walke abroad, you prepare their way for them, you commaund other to giue place; you proclaime their comming; you set them Chaires, lay them Cushions, and embrace their very fette; you record the famous Acts of their Progenitors out of ancient stories; and if you finde nothing laudable in themselves, you retort the noble deedes of their predeceffours to their praise; you doe not onely say, but sweare also, that you are deuoted vnto them, and that with sure fidelity; and you labour with all possible diligence, to seeme to be that, which you would not be.

Think you that you might be iustly rebuked, if you were that which yee are not, but that which you feigne your selues to be? If this were euill, that yee should be such; why should you study so much to seeme to be such? Yea, were yee such, as yee feigne your selues to be, but are not, you deserued iust praise; And for this cause, are you often cast off by your Lords, for that you are knowne not to be such, as you feigne your selues to be. If therefore you be iustly cast off, because you be knowne not to be such, as you dissemble your selues to be; I doe say vnto you,

That

That you may for euer be retained in Gods fauour, and liue his seruants, vnder his safe protection; bee carefull to shewe your selues truly vnto God, such as you counterfeite your selues to be to your Lords.

Shewe your selues outwardly in words, to haue inwardly the affection of deuotion toward God in your hearts; and doe not only shew it, but haue that within you, which you shew, vnleaste if yee doe only shew it, yee be no true louers, but flatterers and mockers, and consequently, because ye cannot deceiue God with ostentation, yee rather deceiue your selues, and for your mockery be laughed to scorne, by him that sitteth in heauen.

Therefore as you are accustomed, first to offer your dissembled loue, thereby to purchase their fauour, whom you intreate; So you must present vnto the most high God, your hearts inflamed with the fire of true zeale, and ardent desire, to become seruants vnto his diuine Maiestie, and that with an vnfeigned affection, and when you finde by the inward comfort and illumination of your soule, that God hath heard your request, you must goe forth to meet him, and with *Zachau* his deuotion and alacrity, receiue him ioyfully into the house of your heart; thou must come before his presence with thankes-giuing for this great benefite, that he hath made thee partaker of the knowledge of his truth, whereby thy soule may be saued; and tell forth his praise in the Congregation; and that his Gospell may be propagated, thou must prepare the way thereunto, by suppressing prophane deceitfull heresies, and eradicating to the vtmost of thy power, all execrable Superstitions; thou must proclaime the same vnto all those with whom thou doest liue, and blesse the feet of those, who bring the glad tydings of Saluation vnto Sinners; thou must resist all the enemies of the Euangelicall truth; we must account them to be our enemies, that contradict it; we must hate them that hate the Gospell; and rather choose to suffer the hatred of Hereticks for the truthes sake, then enioy their peace, with hatred of the truth.

And this I say moreouer vnto all Church Papists, who like certaine *Donatists* in the time of *St. Augustine*, yeeld only their

## The Iudge of Hereties.

Lib. de goſſ.  
Emer. cap. 1.

bodily preſence to the *Reformed Church*, and remaine *Papiſts*, in heart and affection, being *Carna intus, Spiritu foris*; they are not partakers of the Body of Chriſt, but are meere *Atheiſts*, and are voyd of all Religion, and doe infringe the very law of Nature; for ſeeing Religion, as *Pomponius* ſaith, *Maxime ſit ſecundum naturam*, is moſt agreeable vnto Nature; doe not they impugne God and Nature, who deſpiſe the ſame, ſeeing it is inſufed into all men, yea into certaine brute beaſts alſo by Nature?

Cic. de Leg.  
Iacob. 2.

For the very Elephants adore the Sunne, and all Nations, be they neuer ſo barbarous, maintaine ſome Religion; yea, the *Devils beleene God and tremble*; and yet theſe vaine variable excrements of mankind, ſcoffe at all Religion; for were they religious, they would perſiſt firmly therein, for thence hath Religion his denomination, which becauſe they neglect, they ſhew themſelues altogether irreligious.

Religio a reli-  
gendo. Laſt. lib.  
4. cap. 28.

The *Turkes, Iewes* and *Pagans*, obſerue their Religion moſt conſtantly, but theſe light reeades, are carried hither and thither, as euery winde changeth.

Epiphani. lib. 2.  
tom. 2. her. 66.  
In Catalago.  
dogm. Mani-  
chei.

Thoſe alſo who in minde and vnderſtanding are *Proteſtants*, if they ſhall communicate with *Papiſts* in their religious Rites, though it be only to outward conformity, are plaine Idolaters; for though they giue no worſhip to their blaſphemous Sacrifice, becauſe, as they ſay, God will be worſhiped in ſpirit, and they inwardly deride the *Papiſh ſanctity*; yet this cannot excuſe them; becauſe God doth prohibite vs to ſerue Idols, with any corporall obſequy; vnleſſe they doe deny with the *Manicheas*, that God did create the whole man, which is moſt abſurd; Sure we are, that our bodies are his Temple wherein he dwelleth; and he hath promiſed to raiſe them vp againe to glory in the laſt day, if we doe glorifie him in them, in theſe dayes of our fleſh; but ſuch diſhonour him with them, who with patience can behold him blaſphemed in the *Maſſe*, and bow their knees to their Waſer Idoll.

And againe, I doe ſay vnto you *Pſendo Catholicks*, who entertaine ſuch *Pſendo Proſelites*, and drawe them with temporall earthly rewards, to loſe eternall Celeftiall bleſſings; you are ſtrangely deceaued in them; for they are apparently diſcembles;

dissemblers; and respect neither your persons, nor your Religion, but your money, and maintenance, and consequently deride you, and as a Philosopher said of such; *Non deum, sed Themisti. apud purpuram colunt*; and that they were like vnto a streame, raised by a great raine, which sometime runne one way, sometime another way. *Socrat. lib. 3. Eccles. hist. cap. 21.*

Before they went out from vs, they were as chaffe among Come; as euill humours in the body, which pressed the breast; they were not of vs; their departure hath eased the Church of a loathsome burden, and it is fit that the chaffe and the Tares should haue one society here; seeing their end shall be the same hereafter, they shall be burned in vnquenchable fire.

I doe wish that all Christian Princes would practise, what *Theoderichus* the *African* Prince did before them; The Act was laudable, though himselfe an *Arrian*.

He had a certaine *Deacon*, who professed the *Orthodoxall* *Theodorus Lect. Collectan. lib. 2.* faith, whom he loued and cherished entirely, who to gratifie the Prince, (as he pretended) forsooke the *Homonian* faith, and embraced *Arrianisme*; which being knowne to *Theoderichus*, he forgate his loue, and presently after beheaded him, saying; *Si Deo fidem non seruasti, quomodo homini sinceram Conscientiam seruabis*; If thou hatt not beene faithfull to God, how canst thou carry a good Conscience toward man?

If the like course were vsed against all Counterfeite Church-Papists, Christian Princes might liue in more security, the number of *Atheists* would decrease, and the doubtfull would be more firmly established in the truth.

And I say vnto both sorts, what *Augustine* did vnto the *Manicheas*; *In vobis, & qui Papista ficti sunt, mali sunt; & Lib. 6. Contra qui ficti non sunt, vani sunt, &c.* *Fausst. cap. 11.*

Among you, those who are counterfeite Papists, are euill, and they who are not counterfeite are vaine: for where the faith it selfe is feigned, both he that liueth in it, (though a Counterfeite) doeth deceaue, and they who embrace it as true are deceiued.

To conclude, I doe exhort and aduise all those, who are intangled with popish heresies, and deceaued with errors of any other false Religion, if they be carefull of their own Saluation; if

if they doe not preferre blindenesse before the light; if they will not destroy their owne soules, by wandering ouerlong from the light of the truth, in the palpable darknesse of vaine opinions; if they desire to benefite themselves by being Christians; let them lay aside all childish shamefastnesse, and forsaking the dangerous imaginations of humane error, in which they falsely supposed themselves to haue found the truth; and in which, vnder the pretext of the name of Christian, they were farre distant from the confession of Christ; that they hasten with all conuenient speed, with all their might, and with the strongest endeouours of their faith, to finde out the true and strait way of the *Holy, Catholicke, and Apostolike Faith*; which is now by the mercy of God, professed in this Church of *England*, and when they haue found the true way of Salvation; let them proclaime with bold liberty of voice, *euangelizans, euangelizans*, wee haue found the truth; let vs reioyce together; otherwise belecue most firmly, and that without all doubting; that not only *all Pagans, but also Iewes, Hereticks, and Schismaticks, who depart this life out of the Catholike Church, shall goe into everlasting fire, which is prepared for the Devil and his Angels.*

*August. lib. 26.  
Edes ad Pet.*

**Ff N IS.**



